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A General Map of
the State of
New York
of the State of
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of the State of
New York

BIBLICAL INSTITUTES:

OR,

A SCRIPTURAL ILLUSTRATION

OF THE

DOCTRINES, MORALS, AND PRECEPTS

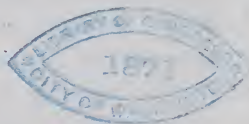
OF

THE BIBLE.

WITH NOTES AND QUESTIONS.

BY REV. LA ROY SUNDERLAND.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii, 13.



NEW-YORK,

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EXTRACT FROM THE REPORT OF A COMMITTEE,
*Appointed by the New-England Annual Conference, to
examine this work. Adopted June 12, 1834.*

FROM the attention which the committee have devoted to the examination of this work, [Biblical Institutes,] they are of the opinion, that it will supply a place in our Sabbath schools and Bible classes, as well as in the library of Biblical students generally, which has never been occupied by any previous work ; and they do hence very cordially recommend it to the approbation and patronage of this conference.

JOHN LINDSEY, *Ch'rman of Com.*

Webster, Ms., June 12, 1834.

EXTRACT OF A LETTER

*From Rev. W. Fisk, D. D., President of the Wesleyan
University, Middletown, Con., dated*

Middletown, June 17, 1834.

I HAVE spent some time in looking over the manuscript of Rev. La Roy Sunderland, entitled "Biblical Institutes." I have read most, or all of the notes ; attended to the arrangement and general plan with some care ; and, although I am not prepared to give an opinion upon the work in its detail and general minutia, I think I am prepared to give a general opinion of the manuscript. And I am decidedly of the opinion, that it supplies a desideratum in our course of Biblical instruction, not only for Sunday schools and Bible classes, but also for young students in theology, and

candidates for the ministry. Some of its advantages above any thing we have are:—

1. Its classification. It presents in one connection all the principal scriptures appertaining to each particular subject.

2. Its Scriptural exhibition of the doctrines of our Church. It is teaching the doctrines of the Bible, as we understand them, *openly*, and *frankly*, and *decidedly*, and *fully*.

3. It is a Scriptural work—emphatically so. It is not philosophizing about the doctrines of the Bible in words which man's wisdom teacheth, but in the words of the Holy Spirit, comparing spiritual things with spiritual.

4. Its admirable adaptation to Bible class instruction. In this respect, its advantages are—1. The text, *as it should be*, is inserted in full, so that the student has the whole before him in *one book*. 2. The *numbers*, for the advantage of reference. 3. The notes. These notes, while they furnish critical knowledge for the student capable of understanding them, need not, I think, be a cause of embarrassment to the younger learner, because the questions do not involve these criticisms. 4. The questions. 5. The searching out of the student's own heart and feelings, which the writer has contrived to carry on in connection with the explanation of doctrine. Until we have something of this kind, carrying home to the understanding and commending itself to the interest of the young, we can hardly hope to bring truth into equal contact with error, as it is, at the present day, under a variety of forms and guises, insinuated into the minds of the young.

W. FISK.

PREFACE.

THE object of this work is to give a Scriptural illustration of *Christian Theology*; to explain and enforce every feature of Christian doctrine and duty found in the Bible.

The author has attempted to do this, *not in the words of man's wisdom, but in the words of the Holy Spirit, comparing spiritual things with spiritual*. A faithful and extensive comparison of parallel passages, it is universally allowed, is decidedly the very best method for obtaining a profitable and saving knowledge of what the Holy Spirit has taught in the word of God.

“It is incredible to any one,” says the learned and venerable Bishop Horsley, “who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, *without any other commentary than what the DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER*. I will not scruple to assert,” adds this truly pious and learned prelate, “that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's blessing, he will become learned in every thing relating to his religion in such a degree, that he will not be misled either by the refined arguments or the false assertions of those who endeavour to engraft their own opinions upon the oracles of God. The Bible thus studied will, indeed, prove to be what we Protestants esteem it—a certain and sufficient rule of faith and practice—a helmet of salvation, which alone may quench the fiery darts of the wicked.”

In recommending the same practice, another learned author, the Rev. T. H. Horne, in his Introduction to the critical study and knowledge of the holy Scriptures, observes as follows:—“The comparison of parallel passages is a most important help for interpreting such

parts of Scripture as may appear to us obscure or uncertain; for on almost every subject there will be found a multitude of phrases, that, when diligently collated, will afford mutual illustration and support to each other: the truth, which is more obscurely intimated in one place being expressed with greater precision in others. Thus, a part of the attributes or circumstances, relating to both persons and things, is stated in one text, and part in another; so that it is only by searching several passages, and connecting them together, that we can obtain a just apprehension of them."

The above learned authors, it will be seen, are recommending the habit of searching the Bible, and turning from one part of it to another, to find what passages we want on any subject, and also in what part of the Bible these passages may be found. But in the work now before the reader, this labour of consulting the concordance, searching for passages, and collecting them together, is already done for him; and he has only to turn to any given subject here illustrated, and he will have, at one view, in most cases, the whole of every thing which is said in the Bible concerning it.

But, to give a more definite idea of the work, it may be necessary to remark:—

1. The different subjects on which it treats are divided into recitations; in each of which there are from fifteen to twenty passages of Scripture printed at length, precisely as they are found in our common English Bibles, together with the place in the Bible where each occurs. The *italic*, or supplied words, are marked here, the same as they are in our common version; so that ministers, or others, may quote them for any purpose, without the trouble of referring to them in the Bible; and the unlearned reader may see also what words are not found in the original, but are put into the English text, to aid in obtaining the sense, by our translators.

2. The *marginal readings* are inserted with the text. These may easily be distinguished, as they are always enclosed in brackets. As to the nature and importance

of these readings, the late pious and learned Dr. A. Clarke observes :—" Our conscientious translators not being able, in several cases, to determine which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the text, adopted the measure of receiving *both*, placing one in the margin, and the other in the *text* ; thus leaving the reader at liberty to adopt either, both of which, in their apprehension, stood nearly on the same authority. On this very account the marginal readings are essential to our version ; and I have found, on collating many of them with the originals, that those in the *margin* are to be preferred to those in the *text*, in proportion of, at least, *eight to ten*."

3. Every passage of Scripture embodied in the recitations is numbered, from the first to the last. This exceedingly facilitates the labour of referring from one part of the work to the other, in comparing and explaining the different passages, and the subjects on which they are quoted.

4. Each recitation is followed with notes, numbered so as to correspond with the text on which they are written. The notes are designed to give a concise, but general summary of *Scriptural Illustrations* ; including Jewish, Grecian, and Roman antiquities ; sacred geography, literature, cosmography, theology, botany, zoology, ornithology, geology, manufactures, arts, sciences, history, biography, and chronology ; together with remarks, critical, philological, and explanatory, on many obscure and difficult passages ; as also on the inspiration, Divine authority, genuineness, authenticity, and uncorrupted preservation of the different parts of the sacred volume.

5. The questions which are added to each recitation, are numbered so as to correspond with the text and notes on which they are proposed. A little attention will show, that this is a peculiar and manifest advantage in this work.

And finally, this work differs from all others of the kind which the author has seen ; and it is designed to

occupy a place in our Sabbath schools and Bible classes, which, it is believed, has not yet been supplied by any one book hitherto published. It has been prepared, also, with special reference to the wants of such as are just commencing a religious life, and into whose hands the author trusts it may be put by ministers of the Gospel, as a help in forming their religious principles, and building them up in the faith and practice of that doctrine which has been the means of their conversion to God.

In writing the following pages, the author has also had in view the disadvantages under which many of our junior preachers labour in the study of Christian theology ; and for whom he hopes this may not form an unacceptable volume, whether it be used as a book of Scripture lessons for public worship, or Bible class instruction ; or as a help merely to a better understanding of the Christian religion, which it is our duty, as it should be our highest pleasure, to explain and enforce on the minds and consciences of others.

Perhaps it should be added also, that the author has had the advantage of consulting many very scarce and valuable works in the preparation of this ; works which cannot have come within the range of studies pursued by theological students among us here, as many of them have never been published in this country, and of course cannot, therefore, have been accessible to those for whom this work is designed. This volume takes up but one third of the subjects embraced in the plan of the work : one or two additional volumes will be necessary to include the whole. The few quotations from the original languages of the Scriptures, which will be found in the notes, could not well be avoided, in doing justice to what the author believed to be the true meaning and sense of the sacred text. These quotations, however, will not, it is hoped, form an objection in the minds of any against the study of the work, as they are invariably followed with their respective renderings in English.

Andover, Mass., May 8th, 1834.

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Some account of different persons to whom reference is made in the course of the following work.

AQUILA of Pontus. He was a convert to Christianity from heathenism, but finally embraced Judaism. His translation of the Old Testament from Hebrew into Greek is frequently mentioned by commentators. He flourished in the commencement of the second century after Christ.

ARISTOTLE; a famous philosopher, born about 384 years before Christ, in Stagyra, a small city in Macedon.

CELSUS, an Epicurean philosopher, of the second century after Christ. He was a most bitter enemy of the Christians, and wrote a book against them, which was answered by Origen.

CLEMENS *Alexandrinus*, or Clement of Alexandria; he was president of the famous theological school at Alexandria, where he died, A. D. 220.

CLEMENS *Romanus*, or Clement of Rome, supposed to have been a fellow labourer with St. Paul, and is referred to in Phil. iv, 3, as the ancients generally agree.

CRATES, a Grecian philosopher; he flourished 272 years before Christ was born.

DEMOSTHENES, one of the greatest orators of antiquity; he was born at Athens, about 370 years before Christ.

DIONYSIUS of Halicarnassus, a Roman historian, who flourished during the Augustan age.

HOMER, a celebrated Greek poet, and the most ancient of all the profane writers. He flourished about 968 years before the Christian era.

IGNATIUS, bishop of Antioch in Syria, and is supposed to have been known by some of the apostles; he suffered martyrdom, A.D. 107.

IRENEUS, bishop of Lyons in France, and the friend of Polycarp. He was born, it is believed, in Smyrna, and was martyred about A.D. 202.

JEROME, one of the most eminent of the Latin fathers, and author of the translation of the Scriptures called the Vulgate. He died, A.D. 420.

JOSEPHUS, the ancient historian of the Jews. He was born about the time of our Saviour's crucifixion, and died A.D. 93.

JULIAN, one of the Roman emperors, commonly called *the apostate*, because he openly professed Christianity before he ascended the throne ; but afterward he apostatized and became a most virulent persecutor of the Christians. He was killed in battle, A.D. 363.

JUSTIN, surnamed *the martyr*, was a Christian philosopher, and was martyred under Marcus Aurelius, A.D. 167.

JUVENAL, a Roman poet, born at Aquinam, in Italy. He died A.D. 128.

MANETHO, a celebrated Egyptian priest. He lived 261 years before Christ.

ORIGEN, a native of Alexandria, and president of the theological school in that place. He was one of the most celebrated of the Greek fathers, though he held and propagated a number of singular errors, such as the transmigration of the human soul, and the redemption and salvation of devils. He was born A.D. 185, and died 254.

POLYCARP was the disciple of St. John, and was ordained by that apostle bishop of Smyrna, in Asia Minor, where he suffered martyrdom, A.D. 167.

PORPHYRY, of Tyre, a Platonic philosopher, much celebrated among the ancients ; born A.D. 233, and died in 304.

PLUTARCH, a philosopher and historian of great fame. He was born in Greece, and died about A.D. 140.

STRABO, a native of Amasia, on the borders of Cappadocia ; he is famed for his travels and writings. He died A.D. 25.

PLINY, the younger, an eminent Roman lawyer ; born A.D. 62, and died 113.

SYMMACHUS, a pagan, and a determined opposer of the Christian faith. He lived some time during the fourth century.

SUETONIUS, a Roman biographer and historian ; born about A.D. 70.

TACITUS, a celebrated Latin historian. He was the intimate friend of Pliny the younger, and was born about the same time.

TIBERIUS, *Claudius Nero*, one of the Roman emperors, he was a most cruel and blood-thirsty tyrant. He died, A.D. 37.

TERTULLIAN, a very celebrated Latin father. He died, A.D. 216.

* * When this work is used in classes, the design is for the texts in the recitations to be either committed to memory, or read and studied thoroughly, together with the notes. Should it be thought necessary, the recitations may be divided into two or more lessons, so that there may be sufficient time to give every subject and every text such an examination as may be thought necessary.

The teacher will perceive, that, in regard to the different subjects treated of in the recitations, there are no practical remarks in the notes, or at least but very few such. These the questions are designed to draw from the pupils, as they are suggested by the notes and text together; hence there is an ample field for him to occupy here, in making such reflections as it may be both interesting and profitable to address to the class, whenever it may be thought proper.

The questions are so arranged that the attention is directed first to the text, which, in most cases, it would be well for the teacher to read or announce in the hearing of the class. If the direct answer required be not expressed in the text, it must be looked for in the corresponding note, where it will generally be found in the very language which may be given for an answer; or the answer may be suggested by the nature of the subject. A few of the first recitations may be found somewhat difficult on commencing; but a little perseverance and attention will render the manner of reciting familiar and easy.

BIBLICAL INSTITUTES.

RECITATION I.

The Bible. Its names and titles. The parts into which it is divided.

1. Then said I, Lo, I come : in the volume of the book *it is* written of me, I delight to do thy will, O my God, *Psa. xl, 7.*

2. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee, *Deut. xxxi, 24.*

3. From a child thou hast known the Holy Scriptures, *2 Tim. iii, 15.*

4. Who also hath made us able ministers of the New Testament, *2 Cor. iii, 6.*

5. For until this day remaineth the vail untaken away in the reading of the Old Testament ; which *vail* is taken away in Christ, *2 Cor. iii, 14.*

6. All things must be fulfilled which are written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me, *Luke xxiv, 44.*

7. Unto them were committed the oracles of God, *Rom. iii, 2.*

8. Who received the lively oracles to give unto us, *Acts vii, 38.*

9. Hear the word of the LORD, ye rulers of Sodom : give ear unto the law of your God, ye people of Gomorrah, *Isa. i, 10.*

10. The sword of the Spirit, which is the word of God, *Eph. vi, 17.*

11. Blessed are the undefiled [or perfect] in the way, who walk in the law of the LORD, *Psa. cxix, 1*

12. Blessed are they that keep his testimonies, *and that seek him with the whole heart*, Psa. cxix, 2.

13. They also do no iniquity: they walk in his ways, Psa. cxix, 3.

14. Thou hast commanded *us* to keep thy precepts diligently, Psa. cxix, 4.

15. O that my ways were directed to keep thy statutes, Psa. cxix, 5.

16. Then shall I not be ashamed, when I have respect unto all thy commandments, Psa. cxix, 6.

17. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments, [or judgments of thy righteousness,] Psa. cxix, 7.

18. Strengthen thou me according to thy word, Psa. cxix, 28.

19. Thy law *is* the truth, Psa. cxix, 142.

20. And hath committed unto us [or put in us] the word of reconciliation, 2 Cor. v, 19.

NOTES ON RECITATION I.

1. *Volume of the book*] Our English word volume is from the Latin *volumen*, a *folding*, a *rolling*, or *volvo*, to *roll*; because the writings of the ancients were generally upon long pieces of parchment, which were rolled at both ends upon two sticks or rollers. See 2 Tim. iv, 13. And the volume, or roll, mentioned in the text, was that upon which the Jewish Scriptures were written.

Book, from the Greek Βίβλος, *Bible*, or *THE BOOK*, by way of eminence, because it is the only one which was ever written by the direction of God, and because it is immensely more important, and infinitely higher in its claims upon the attention and faith of men, than any, or all other books that ever were, or ever can be written.

Different parts of the Bible are denominated *the book*, as the book of the law, the book of the prophets; and some others are mentioned which are not now extant, and of which nothing is known. See Numb. xxi, 14; Josh. x, 13; 2 Sam. i, 18; x, 25; 1 Kings iv, 32; 1 Chron. xxvii, 24; xxix, 29; 2 Chron. ix, 29; xii, 15.

3. *The Holy Scriptures*] The Latin *Scriptura*, from which we have the English word *Scripture*, signifies sim-

ply a *writing*, a *composition* of any kind. Here the apostle calls the Scriptures of the Old Testament *ἱερὰ γράμματα*, *holy writings*, or the *Holy Scriptures*, as they were composed by holy men, upon the most sacred and important subjects. Hence the term is now used to denote the whole of Divine revelation, contained in both the Old and New Testaments.

4. *The New Testament*] From the old Latin, *Novum Testamentum*, translation of the original Greek *ἡ καινὴ διαθήκη*, *The New Covenant*, which is applied to all the inspired writings of the evangelists and apostles, since the advent of our Lord Jesus Christ.

The New Testament contains twenty-seven books, written by the different authors whose names they bear, between fifty-two and ninety-six years after Christ was born. They are usually divided into 1. The historical books, comprising the four Gospels of Matthew, Mark, Luke, and John, and the Acts of the Apostles, written probably by St. Luke. 2. The doctrinal books, containing all the epistles, from Romans to Jude. And, 3. The prophetical, being the Book of the Revelation of St. John.

5. *The Old Testament*] Or *ἡ παλαιὰ διαθήκη*, *The Old Covenant*, by which is now understood all those writings given by Divine inspiration previous to the advent of the Messiah. This part of the Bible consists of thirty-nine books; but, according to Josephus, among the ancient Jews they formed but twenty-two, corresponding to the number of letters in the Hebrew alphabet; and, in order to bring them within this number, they united some of them into one, which are now reckoned separately. The Old Testament consists of four parts. 1. The pentateuch, from *πέντε*, five, and *τεῦχος*, a volume, or book, the first five books of the Old Testament written by Moses. The first five verses of chap. i, and the twelfth verse of chap. ii, and the last chapter of Deuteronomy, were probably added by Joshua. 2. The historical books, from Joshua to Esther inclusive. 3. The poetical, or doctrinal books, from Job to the Song of Solomon inclusive. 4. The prophetical books, from Isaiah to Malachi.

6. *The law of Moses, the Prophets, and the Psalms*] So the Old Testament was divided by the ancient Jews.

(1. The law of Moses, or the pentateuch, mentioned above, comprised, 1. *Genesis*. This book has its name from the Septuagint, Βίβλος Γενέσεως, the *book of the generation*, because it contains an account of the genealogy of the first patriarchs. In the Hebrew, however, its name is בְּרֵאשִׁית, *in the beginning*, from the first word which begins the book. 2. *Exodus*, from the Septuagint Ἔξοδος, *going out*, referring to the departure of the children of Israel from Egypt. 3. *Leviticus* is the title of this book, both in the Latin and Septuagint, because it gives the laws and regulations of the Levites; and hence the Jews called it the *priests' law*. 4. *Numbers*, from *Numeri*, the Latin translation of Ἀριθμοί, because its first three chapters contain an account of the number of the Israelites. 5. *Deuteronomy*. This name signifies the *second law*, both in the Greek Δευτερονόμιον, and Latin *Deuteronomium*. It appears to have been suggested by the second copy of the law which the king was directed to write from the first, for the regulation of his conduct. See Deut. xvii, 18.

The above divisions, or books, made but one volume anciently among the Jews, being written on one roll, as the manuscripts they read in their synagogues are to this day.

(2. The Prophets. These were subdivided into the former and latter. See Zech. i, 4. In the former were included the books of Joshua, Judges, Samuel, and Kings; and in the latter those of Isaiah, Jeremiah, Ezekiel, and the twelve lesser prophets.

(3. The Psalms. Under this name was included the Psalms, Proverbs, Job, the Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles. This division was called the Psalms, because it commenced with this book.

8. *The lively oracles*] Or the living oracles, that revelation which God made of Himself to Moses and the prophets, which opened the way of life to man. See 7, and Heb. v, 12.

9. *Word of the Lord*] So the whole revelation of God is called, because it is the word which God has spoken. See 25.

10. *Sword of the Spirit*] The instrument which the Spirit uses to accomplish the salvation of men.

11. *Law of the Lord*] The word here rendered *law*, is from *יָרָא*, to direct, to put, or make straight, to guide. See Gen. xlvi, 28; Exod. iv, 12; 1 Sam. xii, 23.

12. *His testimonies*] From a word, which signifies farther, beyond, and to witness, to testify. See 1 Kings xxi, 13.

13. *Thy ways*] The way in which God proceeds to govern and save his intelligent creatures.

14. *Thy precepts*] The word here rendered precepts, is from *פָּקַד*, to look on, or to look after, to take notice of, to oversee, to visit, to review. See Gen. xxi, 1; 1 Sam. xv, 2.

15. *Thy statutes*] Thy word, which describes and traces out the way of man's duty. The word here translated statutes, is from *קָטַף*, to engrave, to mark or hew out, to point out, to describe. See Job xxvi, 10; Prov. viii, 27, 29; Isa. xlix, 16.

16. *Commandments*] Such things as God, in his infinite authority, has prohibited, or commanded to be done.

17. *Judgments*] What God has revealed in his word to regulate the lives of men, and to judge and determine between right and wrong.

19. *The truth*] In Hebrew *אָמֵן*, *aman*, or *amen*, signifies stability, constancy; to be established, confirmed, faithfulness, to make constant, to believe; and from this root comes the word rendered truth in the text.

20. *Word of reconciliation*] The doctrine of the Gospel, by which the way of salvation for man is illustrated, and by the preaching of which men may be awakened and converted to God.

QUESTIONS ON RECITATION I.

What is the subject of the present recitation?

1. Why is it called the Bible? On what were the books anciently written? In what form were these parchments preserved? Are different parts of the Bible called books? Can you mention some of them? Can you repeat the names of some books mentioned in the Bible which are not now known?

2. What were the Levites commanded to put into the ark of the covenant? Why were they commanded to do so? How will the word of God witness against us if we neglect it? See Recitation IX.

3. By what other name is the Bible called? Why are they called holy?

4. What is the most common and general division of the Bible? What is that part of the Bible called which has been written since Christ was born? By whom was it written? During what time was it written? How many books does it contain? How are they divided? Which are the historical books? Which are the doctrinal? Which the prophetic?

5. What is that part of the Bible called which was written before Christ was born? How many books does it contain? Into how many parts is it generally divided? What are they called? Can you describe the first part? The second? The third? The fourth? Is it probable that Moses gave an account of his own death in the last chapter of Deuteronomy? By whom is it thought that was added?

6. What were the general divisions of the Old Testament by the Jews? How many books were included in the law of Moses? What are their names? Why is the first called Genesis? Why is the second called Exodus? Why is the third called Leviticus? Why is the fourth called Numbers? Why is the fifth called Deuteronomy? How were the prophets subdivided? What books were included in the former prophets? What books were meant by the latter? What books were included under the name of the Psalms? Why was this division called by this name?

7. To whom does the apostle refer in this text?

8. For what purpose is it said they received the oracles of God? Why are they called lively oracles?

9. By what general name is the whole revelation of God called?

10. What is God's word here called? Why is it called so?

11. What is the definition of the word rendered law in this text?

12. What is the signification of the word here rendered testimonies? Do you discover any similitude between this definition and the 2d text? What is it?

13. What is meant by the way of God? Do you delight to walk in his ways?

14. What is the meaning of the word rendered precepts in this text?

15. What is meant by the statutes of God?

16. What by the commandments of God?

17. What by his judgments?

18. For what particular blessing does the psalmist pray in this text?

19. What is meant by his truth? What is the meaning of the word amen?

20. What do you understand by the word of reconciliation? Where is this word found?

RECITATION II.

The Bible. Its truth. The genuineness and authenticity of its different parts. Its uncorrupted preservation. Its Divine authority.

21. I will show thee that which is noted in the Scripture of truth, Dan. x, 21.

22. But my words and my statutes, which I commanded my servants the prophets, did they not take hold of [or overtake] your fathers? Zech. i, 6.

23. For the prophecy came not in old [or at any] time, by the will of man; but holy men spake *as they were moved* by the Holy Ghost, 2 Pet. i, 21.

24. The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii, 2.

25. God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, Heb. i, 1.

26. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days, Dan. xii, 11.

27. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place; whoso readeth let him understand, then let them which be in Judea flee unto the mountains, Matt. xxiv, 15.

28. The Scripture cannot be broken, John x, 35.

29. But now ye seek to kill me, a man that hath told you the truth which I have heard of God, John viii, 40.

30. He therefore that despiseth [or rejecteth,] despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv, 8.

31. I charge [or adjure] you by the Lord, that this epistle be read unto all the holy brethren, 1 Thess. v, 27.

32. When ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, 1 Thess. ii, 13.

33. This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour; knowing this first, that there shall come

in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation, 2 Pet. iii, 1.

34. They are of the world; therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God, heareth us. Hereby know we the spirit of truth, and the spirit of error, 1 John iv, 5.

35. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii, 13.

36. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know *them*, even the children *which* should be born, *who* should arise and declare *them* to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments, Psal. lxxviii, 5.

37. Heaven and earth shall pass away; but my word shall not pass away, Mark xiii, 31.

38. The word of our God shall stand for ever, Isa. xl, 8.

NOTES ON RECITATION II.

22. *Did not my word take hold of your fathers?*] And thus God's word has, times without number, proved true to the very letter, without ever failing in one case. See Numb. xiv, 23; and compare Numb. xxvi, 64; 1 Cor. x, 5.

23. *Holy men spake by the Holy Ghost*] That the prophets, whose writings constitute what we denominate the Old Testament, were good men, and that they did actually write those parts of the Bible which are generally attributed to them, there is the fullest and most conclusive evidence to believe.

(1. It was morally impossible for those writings to have been forged and imposed upon the people at the time they

were written. The Jews, as a nation, never could have been concerned in forging for themselves a code of such difficult laws and precepts, for the transgression of which they were so frequently [chastened and scourged with so much severity. And the insurmountable enmity which always existed between the Jews and the different nations around them, renders it morally certain that they could not, and would not be imposed upon by the forgeries of those whom they thought too vile for any kind of intercourse. The antiquity of the Jewish Scriptures is sufficiently attested by the translators of the Septuagint, of Aquilla, Theodotian, Symmachus, Josephus, Manetho, Strabo, and Juvenal; and also by indubitable marks of the deluge, which still appear in the earth, and by coins and sculptures which existed more than three thousand years ago, as has been satisfactorily and repeatedly proved. (See *Calmet's Dict. on the Art. Deluge.*)

Consider the language and style of writing in these books. They were written in Hebrew, the vernacular tongue of the Jews, but this language ceased to be spoken soon after the event mentioned in Jer. lii, 28; that is, it was not spoken as a living language; from which fact it is conclusively evident, that these books were written more than two thousand four hundred years since; and the great variety of style and manner, proves that they were written at various times, and by different persons.

(2. These books have always been received by the Jews as genuine, that is, as written by the persons whose names they bear; and one particular tribe of the nation was, from the beginning of their polity, set apart for the express purpose of watching over and preserving them. And the Jews, as a people, from their earliest history, have been known as most faithfully attached to their Scriptures, even to superstition. They have transcribed and preserved them with the utmost exactness and scrupulosity, counting and comparing every word and letter. Nor were they ever accused by their own prophets, nor yet by Christ nor his apostles, of mutilating or corrupting their Scriptures at any time, though they denounced against them the most terrible and alarming judgments for other sins of which they were guilty.

25. *Spoken unto us by his Son*] He spake in times

past, as we have seen above, by His Spirit in the prophets to the Jews, and through them to the whole world; and now He has confirmed those revelations by the appearance of His Son in the flesh, who has made known to us more clearly and fully the whole will of God.

That there was such a person as Jesus Christ, who made His appearance in the world at the very time and place set forth in the New Testament, there is sufficient evidence to prove, even if we deny the Divinity of His mission.

Tacitus, in the description he gives of the great conflagration with which Rome was visited during the reign of Nero, speaks of a sect called *Christians*, upon whom Nero inflicted the most studied tortures, and says that they derived their name from *Christ*, who was executed by Pontius Pilate, the procurator, during the reign of Tiberius. This sect is also mentioned by Suetonius and Pliny.

The following remarkable passage is from Flavius Josephus. He says, "There lived about this time a certain Jesus, a wise man, if, indeed, it is proper to call him a man; for he performed many wonderful works. He was an instructor of those persons who received the truth with willingness. He induced many to become his followers, as well among the Jews as among the Gentiles also. This was the Christ." And he goes on to tell how he was put to death, that He arose again the third day, and that at the time he wrote, there was a tribe called *Christians*, after the name of *Christ*.

That the books of the New Testament were written by the persons whose names they bear, and to whom they have been generally attributed by believers in Divine revelation, and that they have been transmitted to us entire and uncorrupted, is demonstrated beyond successful contradiction.

(1. There has never been a time since the advent of Jesus Christ, when it was possible for any persons to forge these books, without detection and exposure. And we know, that during the age which followed the crucifixion of Christ, when these books were written, there were enemies among the Jews and Gentiles, as much disposed, and every way better qualified to detect the de-

ception, if they had been forged, than any other persons who have ever lived from that time to this.

(2. These books have been alluded to, and quoted by Christians, and enemies of the Christian name, from the present to the very time when they were first written. And there is no evidence that any one doubted at that time, either that they were not actually written by the persons to whom they have been attributed, or that the matter set forth in them was false, or forged.

(3. The character of the writers, also, and their language and style of writing, together with the facts which they describe, and the agreement of these facts with the general and particular histories of those times, render the genuineness and authenticity of these books indisputable. Thus, Herod's murder of the infants is mentioned by Celsus; the darkness which attended the crucifixion was a matter of history well known to the heathen, as is testified by Origen; and many of the miracles, as matters of fact, were owned and acknowledged by Julian and Celsus, the most virulent enemies the Church ever had. Porphyry was a talented opposer of the New Testament Scriptures; and Chrysostom refers to him and Celsus to prove their antiquity. He says, "Those who were our enemies, Celsus, and after him Bataneotes, or Porphyry, are suitable witnesses to testify the antiquity of our books; for they did not surely endeavour to refute books which were composed after the time in which they lived."

(4. That in the different copies which have been multiplied of these books, a few errors of letters, or syllables, or even words, may have occurred, is readily admitted; but that either of them, or indeed any part of the Bible, has been altered or corrupted, at any time, by its friends or foes, there is not the least shadow of evidence. Every precept, every doctrine, every prophecy, and every fact remains the same; making together ONE BIBLE, which is yet to be preserved, as it always has been, an imperishable monument of God's wisdom and goodness!

27. *Whoso readeth let him understand*] The prophecy, see 26, referred to in this text. It is a most lucid description of the times and person of the Messiah; and the singular minuteness with which it foretells the circumstances, and, indeed, the very time of His death, has con-

tributed, probably, more than any other cause, to induce the Jews to cease reading this prophet publicly in their synagogues.

QUESTIONS ON RECITATION II.

What is the subject of this recitation?

21. Why are the Scriptures called the Scriptures of truth?

22. What did God command His servants? What did His word do? Did His word ever fail? Do you recollect any facts from the Bible to this point? Describe them. What inference may we draw from them?

23. How is it said the prophecy did not come? How did it come? By whom did it come? Was it morally possible for the different books of the Old Testament to have been written by other persons than those to whom they have been attributed? Why is it improbable that the Jews, as a nation, forged them for themselves? How does it appear that some of the neighbouring nations did not forge them? If they were not forged, must they not have been written by the very persons whose names they bear? If those persons were bad men, is it at all likely that they would have written such books as these, containing precepts and laws for their own punishment? And if they were good men, does it not follow, that they must have written nothing but the truth? How is the antiquity of these books attested? Who was Aquila? When did he live? Who was Theodotian? When did he live? Who was Symmachus? When did he live? Manetho? When did he live? Strabo? When did he live? Juvenal? When did he live? In what language were these books written? When did this cease to be the living language of the Jews? What may we infer from this? From what circumstances does it appear, that these books were written at various times and by different persons? Does it not follow then, seeing there is such a perfect agreement between them, that they must have been written by the inspiration of God? How have these books always been received by the Jews? How have they manifested their care for them? Were they ever accused of altering them? If any of their enemies had done so, is it not extremely probable that the Jews would certainly have detected the error?

25. How has God confirmed the truth and inspiration of the Old Testament Scriptures in these last days? How has the Son of God done this? What evidence can be found in profane history, that there was such a person who lived and died in the manner which the New Testament says Jesus Christ did? What does Tacitus say? When did Tacitus live? Who was Nero? When did he live? Who was Tiberius? When did he live? What remarkable passage is found in the history of Josephus? When did Josephus live? Were the books of the New Testament actually written by the persons whose names they bear, and to whom they have generally been attributed? Have they been preserved from the beginning entire and uncorrupted? Can you mention one argument to prove this? Is it not very probable, that if these books had been forged, that the forgery would have been discovered and exposed at the

time? Why is this probable? By whom have they been alluded to, or quoted, from the time when they were first written? Is there any evidence that any persons disputed their genuineness at that time? What do you infer from the character of their authors? What from their language and style, and the facts which they describe? Is this inference confirmed by the histories of those times in which these books were written? By whom is the murder of the infants mentioned? What does Origen say of the darkness at the crucifixion of Christ? By what enemies were some of Christ's miracles owned and acknowledged? Who was Celsus? When did he live? Who was Julian? Why was he called the apostate? When did he live? Who was Porphyry? When did he live? What does Chrysostom say of him and Celsus? Who was Chrysostom? Is there any evidence to prove, that any part of the whole Bible has ever, at any time, been altered or corrupted by its friends or enemies? Of what is it, and will it for ever be, an imperishable monument?

27. To what prediction does this text refer? For what is this prophecy remarkable? What does its fulfilment prove?

29. What does Christ tell the Jews?

30. Whom do those despise who reject the writings of the apostles? Did they write by Divine inspiration? Are these writings, then, of Divine authority?

31. What solemn charge did the apostle give in this epistle? Must it not then be a very wicked thing for any Church or person to prevent another from reading the Scriptures?

32. How did the early Christians receive the epistles of the apostles, which were sent to them?

33. What prediction do you observe in this passage? Have you ever known it to be fulfilled?

36. What did God command the fathers? Have these testimonies ever been made known to you?

37. Will the word of God ever pass away? Will our obligations to study and obey this word ever be done away?

RECITATION III.

The Bible. Its inestimable value.

39. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii, 16.

40. For the commandment is a lamp, [or candle,] and the law is light, and reproofs of instruction are the way of life, Prov. vi, 23.

41. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like

unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old, Matt. xiii, 52.

42. Do not my words do good to him that walketh uprightly? Micah ii, 7.

43. For what nation *is there* so great, who *hath* God so nigh unto them, as the Lord our God *is* in all *things that we call upon him for*? And what nation *is there* so great, that hath statutes and judgments so righteous as this law, which I set before you this day? Deut. iv, 7.

44. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe, 1 Cor. i, 21.

45. He sent his word and healed them, and delivered *them* from their destructions, Psal. cvii, 20.

46. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, Deut. xxx, 14.

47. And the word of the LORD was precious in those days; *there was* no open vision, 1 Sam. iii, 1.

48. Behold, the days come, saith the LORD God, that I will send a famine in the land; not a famine for bread, nor a thirst for water, but of hearing the words of the LORD; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find *it*, Amos viii, 11.

49. Blessed *are* they that hear the word of God, and keep it, Luke xi, 28.

50. And have tasted the good word of God, Heb. vi, 5.

51. I wait for the LORD, my soul doth wait, and in his word do I hope, Psal. cxxx, 5.

52. Thy word have I hid in my heart, that I might not sin against thee, Psal. cxix, 11.

53. How sweet are thy words unto my taste! [or palate,] *yea, sweeter* than honey to my mouth, Psal. cxix, 103.

54. The ingrafted word, which is able to save your souls, James i, 21.

55. The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, 2 Tim. iii, 15.

NOTES ON RECITATION III.

39. *All Scripture is given by inspiration of God*] The word *is*, supplied in the first clause of this text, does not certainly comport with the meaning of the apostle. He does not say that all writings are actually inspired of God, but rather all such writings, see 3, as were given by Divine inspiration, were profitable, inasmuch as that without them the will of God could not be known.

For instruction in righteousness] They are profitable and competent to afford all that instruction, as to man's duty and the way of salvation, which is necessary for his present and future felicity.

41. *Every scribe*] This is a word of very frequent occurrence in the Bible, and it has several significations. 1. It signifies a writer, clerk, or secretary. See 2 Sam. viii, 17; 1 Kings iv, 3. 2. A muster master, or commissary of an army, 2 Chron. xxvi, 11. 3. It is put for a man of letters, a skillful man, a doctor of the law, 1 Chron. xxvii, 32; Ezra vii, 6.

The scribes are frequently mentioned in the New Testament, but it does not appear that they formed any particular or distinct sect, though they are often mentioned with the Pharisees. They were public writers, and expounders of the law, and they appear to have valued themselves highly on this account. See Luke xi, 52.

43. *Statutes and judgments so righteous*] In the possession of the Holy Scriptures, the Jews were certainly distinguished above all the other nations around them. It was necessary that one nation should be selected as the medium through which a Divine revelation might be communicated to the whole world. The Jews, we have seen before, were that nation.

44. *The world by wisdom knew not God*] This is an unqualified and humiliating truth! The wisest and best of men which this world has ever afforded, in the exercise

of all the wisdom and philosophy which they could command, without the light of Divine revelation, **KNEW NOT GOD!** By the works of creation, see Rom. i, 20, they could discover some of the natural perfections of God, such as His power and wisdom, but they were utterly in the dark with regard to a saving knowledge of either His will or the way of salvation. See Acts xvii, 23. Hence God in mercy ordained the preaching of His word as the grand means of giving mankind a knowledge of Himself, and the way in which guilty man may be justified and saved; and yet, this is the preaching which is thought foolishness by the wise men of this world!

47. *The word of the Lord was precious in those days]* It was a time when there was no true prophet commissioned to declare the will of God to the people. They were principally dependent upon revelations thus made, to meet the exigencies of the times.

48. *A famine of hearing the word of the Lord]* A kind of famine, this, the most of all to be dreaded! And yet it has been demerited and inflicted upon this ill-fated nation, the Jews, now for nearly two thousand years. Since they were made desolate by the invasion of the Roman army, see 26, 27, they have been without a prophet to show unto them the word of the Lord, till they have been scattered and driven to the ends of the earth. See Matt. xxiii, 37; and compare Isa. viii, 21, 22.

54. *Which is able to save your souls]* It is every way sufficient to awaken, convert, and sanctify men. We need not, therefore, be afraid to depend on this alone for this purpose, in the use of those means which it recommends, but we should believe it, and receive it readily, with all meekness.

55. *Able to make thee wise unto salvation]* They will, if properly investigated, impart that instruction without which no one can exercise faith in Christ, or be saved.

QUESTIONS ON RECITATION III.

What is the subject of this recitation?

39. Can you repeat all the texts in it from memory? Will you recite some of them? What does the apostle mean in this text? Could the will of God be satisfactorily known without the Holy Scriptures? For what are they profitable?

40. To what is the commandment here compared? What are those reproofs which administer instruction?

41. How many significations do you find of the word scribe? What is the first? Can you give a text to confirm this definition? What is the second definition? Where is this stated? What is the third? How do you prove this? On what account do they appear to have valued themselves?

42. To whom does God's word do good?

43. For what were the Jews distinguished above the nations around them? For what were they chosen? Was it not an unspeakable favour to the whole world for God to choose one nation for this purpose?

44. What important fact is here asserted? What knowledge of God may be obtained from the works of creation? Has there never been any exception to the fact here asserted? Have there not been some wise men of this world, who have savingly known God, without the aid of a Divine revelation? If the wisest of men cannot do without the Bible, what can the ignorant and unlearned do? How did the heathen worship God? What are the means God has ordained by which to give a knowledge of Himself? Who are saved by this means? What do some of the wise of this world think of this preaching? What is it to such as believe? See 1 Cor. i, 24.

45. How did God heal the Israelites?

46. Where is the word of God said to be? For what purpose is it there?

47. When was the word of the Lord precious? Upon what were the people then principally dependent?

48. What famine is mentioned here? Was this worse than a famine of bread? Did the Jews demerit such a famine? How? How long have they suffered it? What does Isaiah say in anticipation of their calamities? Is not this a most affecting description of their calamities?

49. Are those blessed who merely hear the word of God? What else must we do to secure the blessing?

50. What fact is here asserted of some?

51. In what did the psalmist hope?

52. What did he do that he might not sin against God?

53. What was sweeter to his taste than honey? Is His word so to you?

54. What is God's word able to do? How should we receive it?

55. How does it make us wise unto salvation? May we not exercise this faith, and honestly hope for God's blessing in studying His word in this way?

RECITATION IV.

The Bible. It is the one and the only sufficient rule of our faith.

56. And they believed the Scripture, and the word which Jesus had said, John ii, 22.

57. The woman saith unto him, I know that Mesias cometh, which is called Christ, John iv, 25.

58. And many of the Samaritans of that city believed on him, John iv, 39.

59. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx, 31.

60. For had ye believed Moses, ye would have believed me, for he wrote of me. But, if ye believe not his writings, how shall ye believe my words? John v, 46.

61. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day, John xii, 48.

62. Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you, Deut. iv, 2.

63. If any man shall add unto these things, God shall add unto him the plagues that are written in this book, Rev. xxii, 18.

64. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, [or from the tree of life,] and out of the holy city, and *from* the things that are written in this book, Rev. xxii, 19.

65. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, Acts xvii, 2.

66. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, Acts xxvi, 22.

67. But I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, Acts xxiv, 14.

68. Surely the LORD God will do nothing, but he revealeth his secret unto his servants the prophets, Amos iii, 7.

69. The revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. xvi, 25.

70. As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction, 2 Pet. iii, 16.

71. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one arose from the dead, Luke xvi, 31.

72. But the word preached, [or the word of hearing,] did not profit them, not being mixed with faith in [or because they were not united by faith to] them that heard *it*, Heb. iv, 2.

73. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son, 1 John v, 10.

NOTES ON RECITATION IV.

56. *Believed the Scripture*] Where they had read before, Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption, Psalm xvi, 10. From what they saw in the resurrection of Christ, they believed that this scripture referred to His triumph over death and the grave.

57. *I know that Messias cometh*] But how did this woman know this? She was of a nation with whom the Jews held no kind of intercourse. See the note below.

58. *The Samaritans*] The people of Samaria, the capital city of a country by that name, and inhabited by a sect hence called Samaritans. They originally sprung from a remnant of the Jews who were left after the Babylonish captivity, and the Cushites who were sent from Assyria to occupy that part of Palestine, which was left vacant by the removal of the Jews to Babylon. See 2 Kings xvii, 24-41. From this, and other accounts given

of them, it appears that they were taught some knowledge of God; and that they possessed the pentateuch, from which, as well as from knowledge which they might probably obtain from the Jewish prophets, they believed in the advent and future reign of the Messiah. See John iv, 9, and viii, 48.

59. *But these are written, that ye might believe*] This history of Jesus Christ, giving an account of his ministry and death, is written, that ye might believe what the Old Testament Scriptures have said of Him; and that you might believe in Him, and believe all that is here said about Him.

60. *Had ye believed Moses*] Had those persons addressed by the Saviour really believed the writings of Moses in the pentateuch, they would not have rejected the words of Christ. Because there was perfect consistency and agreement between the writings of Moses and the teachings of Christ; and, besides, Moses wrote of Christ, and gave the Jews, who read his writings, some of those signs by which He might be known.

62. *Ye shall not add unto the word which I command you, neither shall ye diminish ought from it*] No command contained in the Jewish Scriptures was ever more strictly observed than this, as all persons know who are at all acquainted with their history. And it proves most conclusively, that the revelation with which this people was favoured, previous to the advent of the Messiah, was every way adapted to their condition, and sufficient to guide them in the matters of their faith.

63. *If any man shall add unto these things*] No one shall give to the things written in this book any other signification than was designed by Him who revealed them; no one shall add either to the letter or meaning taught in this book. And if God says thus of this small part of that revelation which He has been pleased to make for the salvation of the world, then by parity of reason He says thus of all its parts, of every "jot and tittle."

64. *If any man shall take away from the words of this book*] Nothing in this book, or in any other part of the Bible, which has been written under the inspiration of God, can be diminished or altered in any way. It must remain the same, eternally the same, because it is God's

word, and it is unalterably full and perfect, and adapted to every possible exigency in the varied conditions of men, from the beginning to the end of time.

65. *Reasoned with them out of the Scriptures*] He claimed the faith of his hearers in the truths which he preached; and he proved their Divine authority from the Scriptures, and the Scriptures alone.

66. *Saying none other things*] He preached no doctrine, and required the faith of the people in none which was not taught in the Old Testament Scriptures.

68. *He revealeth his secrets unto his servants*] When God is about to punish a wicked nation, He makes His prophets acquainted with His design, that they may warn the people, and prevent their destruction. There is nothing necessary for man to know or believe, in order to secure the salvation of his soul, but which God has revealed for this purpose in the Holy Scriptures.

69. *Revelation of the mystery*] God's original design to call the heathen to the privileges of the Gospel, as well as the Jews. This design is here called a *mystery*, *kept secret*, not fully revealed, during the Jewish dispensation, nor since the world began, from the time the world was created, when this design was first announced to Adam. See 22. But now it is made manifest under the dispensation of the Gospel, and confirmed by the frequent allusions made to it in the prophets; and, according to the command of God, that which was but partially revealed to Adam, Abraham, and the prophets, is now fully and clearly made known to all nations, that they, as well as the Jews, may believe and be saved.

70. *Unlearned and unstable*] Such persons as neither have, nor desire to possess, any saving knowledge of themselves, or the way of salvation, and being unsettled in the pursuit of any thing that is good. These are the persons who do not, and will not, receive God's written word as the only sufficient rule of their faith; and hence they read the Scriptures purposely to *wrest* them; στρεβλόω, *to torture, to rack*, and this from στρεβλός, *twisted, perverse, crafty*. Thus perverse and crafty men torture and stretch the word of God to suit their own fancies, and to their own destruction.

71. *If they hear not Moses and the prophets*] Hence

we infer, that the Old Testament Scriptures were *full* and *sufficient* upon every thing which could be made a matter of faith in the days of Christ. These Scriptures are now *explained* and *CONFIRMED* by the inspired writings of the New Testament; and by the whole together, we are plainly taught what to believe, and that these are to form the *only* and *sufficient rule* of our faith.

72. *Did not profit them*] Though God's word is true, and Divine in its authority, it profits or saves no one without faith. We must believe it with the heart.

73. *Hath made him a liar*] In doubting the truth of God's word, we believe He has lied in what He has said.

QUESTIONS ON RECITATION IV.

What is the subject of our present recitation?

56. Is the Bible the only rule of our faith? Is it a sufficient rule? What did the disciples do? What Scripture did they believe?

57. Of what nation was this woman?

58. Who were the Samaritans? From what people did they spring? What are the prominent particulars in the account we have of them in 2 Kings xvii, 24-41? What other facts have you read in the Bible concerning them? From whence is it likely that they derived their faith in the Messiah, promised to the Jews? Why did they receive the Gospel so readily?

59. What things were written? For what purpose were they written? Through whom may we obtain life?

60. Did the persons here addressed believe the writings of Moses? What evidence is there of this? Was there a perfect agreement between the teachings of Christ and the writings of Moses? Did Moses write of Christ? See 649. What signs did he mention by which Christ might be known when He came?

61. By what is he judged, or condemned, who rejects the word of Christ? When shall such be condemned?

62. What solemn command did God enjoin upon the Jews? Has this command been faithfully obeyed? What does this commandment prove? Must not the whole Bible, then, be a *sufficient rule* for our faith?

63. What is the meaning of this text? May this be said of the whole Bible? Can it be right, then, to add any matter of *history* or *tradition* to the Bible, to constitute the rule of our faith?

64. What is the meaning of this text? Why must the Bible remain always the same? Can you imagine any better rule for the faith of men? Do not such err, then, who say the Bible is not a sufficient rule of our faith? What curse has God pronounced upon such as add to the Bible? What curse upon such as take away from it?

65. From what did the apostle reason? In what did he require his hearers to believe? Is it, then, can it be, right for any one now to require faith in any matter of history or tradition, or in any new

revelation, as necessary to salvation? To what evil are such teachers exposed who do so? See Gal. i, 8, 9.

66. What things did the apostle say? To what did he confine himself in his preaching?

67. Whom did the apostle worship? What was the way of his worship called? To what did he confine his faith?

68. To whom does God reveal His secrets? What is meant by His revealing His secrets? When does He do so? For what purpose does He do this? What inference do you draw from this?

69. What is meant by the mystery spoken of here? What is meant by its being kept hid? From what time had it been kept hid? How was it revealed? To whom is it now made known? For what purpose is it now made known?

70. What particular characters are described here? What is it said such do with the Scriptures? What is the meaning of the word here translated *wrest*? Do such persons receive the Bible as a rule of their faith? What evil must such persons suffer?

71. What part of the Bible is here meant by Moses and the prophets? Are such persons the most likely to be convinced of the realities of a future state, who do not believe any part of the Bible? What do you infer from this text? How are the writings of Moses and the prophets confirmed? What are we taught by the writings of the Old and New Testament together?

72. Whom does the word of God profit? How must we believe it in order to be benefited by it?

73. What does he say tacitly of God, who doubts His word? Must it not, then, be a very heinous sin to doubt the truth of God's word? Do you believe it?

RECITATION V.

The Bible. It is the rule, and the only sufficient rule of our lives and manners.

74. Thou shalt have no other gods before me, Exod. xx, 3.

75. Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments, Exod. xx, 4.

76. Thou shalt not take the name of the LORD thy God in vain : for the LORD will not hold him guiltless that taketh his name in vain, Exod. xx, 7.

77. Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the LORD thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that *is* within thy gates. For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day ; wherefore the LORD blessed the Sabbath day, and hallowed it, Exod. xx, 8.

78. Honour thy father, and thy mother ; that thy days may be long upon the land which the LORD thy God giveth thee, Exod. xx, 12.

79. Thou shalt not kill, Exod. xx, 13.

80. Thou shalt not commit adultery, Exod. xx, 14.

81. Thou shalt not steal, Exod. xx, 15.

82. Thou shalt not bear false witness against thy neighbour, Exod. xx, 16.

83. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's, Exod. xx, 17.

84. What thing soever I command you, observe to do it ; thou shalt not add thereto, nor diminish from it, Deut. xii, 32.

85. Ye shall do my judgments, and keep mine ordinances, to walk therein ; I *am* the LORD your God, Lev. xviii, 5.

86. Ye shall therefore keep my statutes and my judgments ; which if a man do, he shall live in them ; I *am* the LORD, Lev. xviii, 6.

87. Thy testimonies also *are* my delight, *and* my counsellors, [or men of my counsel,] Psa. cxix, 24.

88. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv, 4.

89. But I say unto you, That every idle word that

men shall speak, they shall give an account thereof in the day of judgment, Matt. xii, 36.

90. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

91. For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, [or reasonings,] and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x, 3.

NOTES ON RECITATION V.

74. *No other gods before me*] “This commandment prohibits every species of *mental* idolatry, and all inordinate attachment to *earthly* and *sensible* things. As God is the *fountain of happiness*, and no intelligent creature can be happy but through him, whoever seeks happiness in the *creature* is necessarily an *idolater*; as he puts the *creature* in the place of the CREATOR; expecting that from the gratification of his passions, in the use or abuse of earthly things, which is to be found in God alone.” (*Dr. A. Clarke.*)

75. *Thou shalt not make unto thee any graven image*] And how can the idolatry of the heathen, or the image worship of Christians, stand before these flaming words of the infinite God! Perhaps there is no part of the material creation that has not, at some time or other, been held as an object of worship by the former; and the world knows, that, from the beginning of the fifth century after Christ, pictures and images have been set up in places of worship by Christians of the Greek and Romish Churches. See Deut. iv, 15–20.

76. *Thou shalt not take the name of the Lord thy God in vain*] The word *שׁוּן*, signifies what is *vain*, *useless*, or to no purpose. So, to take the name, or use the name of God in vain, is to use it irreverently, and without any good motive, and to no good purpose. “This precept,” says Dr. Clarke, “forbids all *false oaths*, all *common swear-*

ing, all *light* and *irreverent* mention of God, or of any of his attributes; and every *prayer* or *ejaculation*, that is not accompanied with *deep reverence*, and the *genuine spirit of piety*, is here condemned also."

77. *Remember the Sabbath day*] Not to idle it away, or spend it in vain amusement, nor yet to labour on that day as on any other, but to *keep it holy*. "Because this commandment," says the eminent commentator last quoted, "has not been particularly mentioned in the New Testament, as a moral precept binding on all; therefore some have presumptuously inferred, that there is *no Sabbath* under the Christian dispensation. The truth is, the Sabbath is considered as a *type*. All types are of full force till the thing signified by them takes place; but the thing signified by the Sabbath is that *rest in glory* which *remains* for the people of God; therefore the moral obligation of the Sabbath must continue till *time* be swallowed up in eternity."

Six days shalt thou labour and do all thy work] Thou shalt work and not be idle, and all thy work, both of the body and mind, which relates to this world, shall be done during the six days, and not on the Sabbath.

78. *Honour thy father and thy mother*] This precept enjoins upon children constant affection and pious obedience, and attention to their parents. It prohibits every unkind word, action, and feeling; and it requires all that filial solicitude, which will lead children to do and suffer the utmost in their power to promote both the temporal and spiritual comfort of their parents. See 80.

79. *Thou shalt not kill*] "This commandment, which is general, prohibits murder of every kind. 1. All *actions* by which the lives of our fellow creatures may be *abridged*. 2. All *wars* for extending empires and commerce. 3. All *sanguinary laws*, by the operation of which the lives of men may be taken away for offences of trifling demerit. 4. All *bad dispositions*, which lead men to wish evil to, or meditate mischief against one another. 5. All *want of charity* to the helpless and distressed; for he who has it in his power to save the life of another by a timely application of succour, food, raiment, &c, and does not do it; and the life of the person either *falls*, or is *abridged*, on this account, he is, in the sight of God, a *murderer*. He

who neglects to save life, is, according to an incontrovertible maxim in *law*, the SAME as he who takes it away.

6. All riot and excess, all drunkenness and gluttony, all inactivity and slothfulness, and all superstitious mortifications and self-denials, by which life may be destroyed or shortened; all these are, point blank, sins against the sixth commandment." (Dr. A. Clarke.)

80. *Thou shalt not commit adultery*] Not even in thought. See Matt. v, 28. "And not only adultery, the unlawful commerce between two married persons, is forbidden here, but also fornication, and all kind of mental and sensual uncleanness. All impure books, songs, paintings, &c, which tend to inflame the mind, are against this law." (Dr. A. Clarke.)

81. *Thou shalt not steal*] "All rapine and theft are forbidden by this precept, as well national and commercial wrongs, as petty larceny, highway robberies, and private stealing; even the taking advantage of a seller's or buyer's ignorance, to give the one less, and make the other pay more for a commodity than it is worth, is a breach of this sacred law. All withholding of rights, and doing of wrongs, are against the spirit of it. All kidnapping, crimping, and slave dealing, are prohibited here, whether practised by individuals or the state." (Dr. A. Clarke.)

82. *Thou shalt not bear false witness*] "Not only false oaths, to deprive a man of his life, or of his right, are here prohibited, but all whispering, tale bearing, slander, and calumny; in a word, whatever is deposed as a truth, which is false in fact, and tends to injure another in his goods, person, or character, is against the spirit and letter of this law. Suppressing the truth, when known, by which a person may be defrauded of his property or his good name, or lie under injuries or disabilities, which a discovery of the truth would have prevented, is also a crime against this law." (Dr. A. Clarke.)

83. *Thou shalt not covet*] It is a sin against this command of God, whenever men hold, with a tenacious grasp, the earthly goods which they already possess, and refuse to part with a reasonable proportion of them for the benefit of others. Also an anxiety to possess what

belongs to another, and the use of unlawful means to obtain it.

88. *By every word that proceedeth out of the mouth of God*] God's word, contained in the Holy Scriptures, is to form the rule of man's life; no other can meet the exigencies of man's condition, and no other, not even the decrees of synods or councils, would it be safe for man to follow.

90. *Doctrine of Christ*] Christ has given that instruction upon the subject of man's salvation, which is full, perfect, and all sufficient for the regulation of man's life and manners. To some this doctrine or instruction may be communicated by the reading of the Scriptures, to others by the preaching of the word, and to others only, and to all, in some degree, by the agency of the Holy Spirit. See 835.

QUESTIONS ON RECITATION V.

What is the subject of the present recitation?

74. Can you repeat the first commandment? What is forbidden by this command? What is he who seeks for happiness in any creature? Why so?

75. Can you repeat the second commandment? To what particulars is this command extended? At what period was image worship commenced in the Greek and Romish Churches? Can it be consistent with this precept to bow down to a picture or an image in a place of worship? Can it be consistent to bow before them, or worship them in any other place?

76. What is the third commandment? What is meant by taking the name of God in vain? What practices are forbidden by this precept? Is not this precept very often violated?

77. What is the fourth commandment? May we work on this day? May we not use some amusements, if they be called *innocent*? May we neglect the public worship of God on this day? For what purpose shall we remember it? Of what is the Sabbath a type? How long will men be morally obligated to observe the Sabbath? When shall we work? Does not this command forbid all kinds of idleness? May one suffer his son, or daughter, or his servant, to work or be idle on the Sabbath? If they are not idle, and they do not work, what must they do? Is it consistent with this precept for one to work his cattle, or to let them for this purpose, on the Holy Sabbath? What did the Lord do to the Sabbath day? Must it not be a very wicked thing for one to profane the Sabbath day?

78. What is the fifth commandment? What important duty does this enjoin upon children? What does it prohibit? What does it require?

79. What is the sixth commandment? What dreadful sin is here forbidden? What is the first kind of murder? What is the second?

What is the third? What is the fourth? What is the fifth? What is he who neglects to save life according to a maxim of law? What is the sixth kind of murder mentioned in this note?

80. What sin is forbidden in the seventh commandment? To what extent is this prohibition carried? What is said of such as break this command, in Heb. xiii, 4?

81. What is the eighth commandment? What is forbidden in this precept? Does it relate to buying and selling? How so? What is against the spirit of this command? Does it prohibit all kinds of *slave dealing*?

82. What is the ninth commandment? Can you enumerate all the vices prohibited by this precept of God? May one suppress a part of the truth, when he is obligated to tell the whole, consistent with this commandment? What is against the spirit and letter of this law?

83. What is the tenth commandment? What is a sin against this commandment?

84. What is our duty concerning the things which God has commanded us?

85. What is our duty concerning God's judgments and ordinances?

86. His statutes? What of a man who does them?

87. Who were the men of David's counsel?

88. By what is man to live? Where is this found? Can any other rule meet the condition of man? Would it be safe to follow any other rule? See Isa. ii, 22.

89. Does God notice idle words? What does his word say of him who speaks idle words?

90. What kind of instruction has Christ given upon the subject of man's salvation? How is this instruction communicated? What is said of him who abides in it? Does one abide in His doctrine who leaves the Bible, or whose life is regulated by other things not found in the Bible?

91. What does the Bible say of the weapons of our warfare? What may we do by them? Does the word of God relate to our thoughts? How are our thoughts to be governed by God's word? Have you not sufficient evidence to prove, from God's word, that the Bible, without the aid of human tradition, is a competent rule for the lives and manners of all men? If, then, this book is to form the rule of our lives, and if we must be judged by it at the last day, ought we not to *read and study it most prayerfully*?

RECITATION VI.

The Bible. We should read and study it diligently and prayerfully, in order to become well informed and wise unto salvation.

92. For whatsoever things were written aforetime, were written for our learning, that we through patience

and comfort of the Scriptures, might have hope, Rom. xv, 4.

93. Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of me, John v, 39.

94. Thou, through thy commandments, hast made me wiser than mine enemies ; for they [or it is] *are* ever with me, Psa. cxix, 98.

95. I have more understanding than all my teachers : for thy testimonies are my meditation, Psa. cxix, 99.

96. I understand more than the ancients, because I keep thy precepts, Psa. cxix, 100.

97. To the law and to the testimony : if they speak not according to this word, *it is* because *there is* no light [or morning] in them, Isa. viii, 20.

98. We have a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts, 2 Pet. i, 19.

99. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii, 16.

100. Ye do err, not knowing the Scriptures, nor the power of God, Matt. xxii, 29.

101. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you : searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, 1 Pet. i, 10.

102. To give subtilty to the simple, to the young man knowledge and discretion, [or advisement,] Prov. i, 4.

103. Have not I written unto thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee, [or those that send thee,] Prov. xxii, 20.

104. And, moreover, because the Preacher was wise, [or the more wise the Preacher was,] he still

taught the people knowledge ; yea, he gave good heed, and sought out, *and* set in order many proverbs. The Preacher sought to find out acceptable words [or words of delight.] The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd, Ecc. xii, 9.

105. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do *them* ; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people, Deut. iv, 5.

106. Wo unto you, lawyers ! for ye have taken away the key of knowledge : ye enter not in yourselves, and them that were entering in ye hindered [or forbad,] Luke xi, 52.

107. The law [or rule, direction] of the LORD *is* perfect, converting [or restoring] the soul ; the testimony of the Lord *is* sure, making wise the simple, Psa. xix, 7.

NOTES ON RECITATION VI.

92. *Aforetime*] Before the coming of Christ. *For our learning* ; to give mankind that knowledge of God and His will, without which they never could be saved.

93. *Search*] From *ερευνάω*, to seek, inquire, examine ; to investigate, to trace back. Some understand the Saviour as saying to the Jews, "Ye search the Scriptures, because, in doing so, you think you will obtain everlasting life ; and yet these very Scriptures testify of me, in whom ye do not believe."

94. *Wiser than mine enemies*] So Daniel was made, when God gave him more knowledge than any of the soothsayers or magicians that appeared against him. See Dan. v, 13-17.

95. *Than all my teachers*] The prophets did not always perfectly understand the things which they communicated to others. See 101. When, therefore, one was made acquainted with the spiritual nature of God's law,

and the meaning of His word, he might be said to be wiser than some of the prophets who taught it.

98. *More sure word of prophecy*] The prophecies in the Bible concerning Jesus Christ, are more firm and sure in attesting the truth of Christianity, than the voice was to the disciples, when they were with Christ on the holy mount. These prophecies were delivered in an age of darkness, such as now prevails among those who know not God, and obey not the Gospel of our Lord Jesus Christ ; and hence they are said to be a light shining in a dark place.

99. *All Scripture is given by inspiration of God*] All those words in our English Bibles, which are printed in italic letters, are not translated from the original Hebrew and Greek, as the others are, but they were designedly put into the text by the translators, to render the sense more plain. For the reason why the word *is* might be left out of the first clause of this passage, see 39.

102. *Subtilty to the simple*] פְּתִילִי, rendered *simple* in this text, is from פָּתַל, *hasty, rash*. See Prov. vii, 7 ; viii, 5 ; ix, 6 ; xiv, 18 ; xxvii, 12 ; and Ps. cxvi, 6, where this word is used. Hence it is put for young and inexperienced persons, who are rash and reckless in their conduct. Subtilty here signifies *quickness, readiness of perception*.

104. *Nails fastened by the master of assemblies*] Acceptable words of the wise will sink into the heart of the attentive hearer, and fasten instruction upon his mind, as effectually as the pointed nail is driven and fastened to the wood.

106. *Wo unto you, lawyers*] The lawyers so frequently mentioned in the New Testament, were persons who devoted themselves to the study and explanation of the Jewish law, and especially the oral, or traditionary law. They were Pharisees, and were called by our Lord blind, leaders of the blind. See 41, and note. The word here rendered *wo*, is an expression of deep sorrow and regret, like our word *alas* ! “The key,” says Tertullian, “is the interpretation of the Scriptures.” The Hebrews were accustomed to present a key, as a very significant emblem, to such as they authorized to teach and expound the law.

Those teachers of whom the text speaks took to themselves, or took away, the right interpretation of the Scriptures from the people, and substituted for God's word the most silly traditions of their own inventing; and they arrogated to themselves all the real learning of the age in which they lived; they neither entered into the kingdom themselves, nor suffered others to enter in. What a mercy it had been to our world, if these teachers had never been followed by any successors. But alas! alas!! for you, lawyers, teachers, priests! for you have taken away the book of knowledge, and the key by which it is opened, and thus, as God has said, ye have "shut up the kingdom of heaven," Matt. xxiii, 13; ye neither enter in yourselves, nor suffer those who would, to enter in.

QUESTIONS ON RECITATION VI.

What is the subject of this recitation?

92. What duty is enjoined in this recitation? What end is proposed in its performance? What was written aforetime? What was the time here referred to? For what end were the Scriptures written? What may we learn from them?

93. What duty is here enjoined? Why did the Jews search the Scriptures? Why should we search them? Is any thing more meant by searching the Scriptures than merely reading them? With what disposition of mind should we study them? How often should we read them?

94. Can you explain this text? What reason is assigned for the fact here asserted?

95. Who might be understood by the teachers mentioned here? Did they always understand the prophecies which they uttered? How could it be said, that the psalmist was made wiser than his teachers?

96. What made the psalmist more wise than some of the ancients?

97. According to what word must we speak? What is said of such as do not speak according to this word?

98. What is meant by the more sure word of prophecy? Should we take the word of God, as the rule of our faith and lives, before an audible voice from heaven? How should we take heed to it? Why is God's word like a light shining in a dark place? Do not such err amazingly who determine on the course of their conduct from what they call dreams and visions?

99. What is said of all those writings given by Divine inspiration? Profitable for what? What is the reason why some words in the Bible are printed in italics?

100. Why did the persons here addressed err? What error is here referred to? May not an ignorance of God's word be considered as the source of all fatal errors?

101. What did the Spirit testify in the prophets? Of what did they prophesy? Into what did they inquire?

102. What character is spoken of here? What does God's word do for such? Would it not be far better for most young people if they read this word more?

103. What things are written for us? What was God's design in causing them to be written? Does not this evince the greatest goodness on the part of God?

104. What did the wise preacher? Does every wise preacher do this? What did the preacher seek? Is not this example worthy to be followed by all preachers of the Gospel? Do you conceive any difference between acceptable words, and such as the apostle speaks of, in 1 Cor. ii, 4, and Col. ii, 4? What is said of the words of the wise?

105. What did Moses teach the people? By whose command did he teach them? What does he say was the wisdom of that people? And is it not our wisdom to keep the commandments of God? Are any persons truly wise who do not keep them?

106. Who were the lawyers mentioned so often in the New Testament? What is the meaning of the word here rendered wo? What is meant by the key? Of what did the Jews make the key an emblem? What did these lawyers do? What did they substitute for the Scriptures? Was this right? What did they arrogate to themselves? What does Christ say of such in Matt. xxiii, 13? Do you know of any, or did you ever hear of any, who take away the key of knowledge from the people, now? Are not such to be pitied? What must be the condition of the people who follow such teachers for instruction? Ought we not to be exceedingly thankful for the treasure of God's word?

RECITATION VII.

The faithful study of the Bible promotes our moral goodness and piety.

108. Do not my words do good to him that walketh uprightly? Micah ii, 7.

109. He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly, [or to humble *thyself* to walk] with God? Micah vi, 8.

110. Wherefore the law was our schoolmaster to *bring us unto* Christ, Gal. iii, 24.

111. For the LORD giveth wisdom; out of his mouth cometh understanding, Prov. ii, 6.

112. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful

hearer, but a doer of the work, this man shall be blessed in his deed, [or doing,] James i, 25.

113. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day, Deut. vi, 24.

114. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day, for thy good? Deut. x, 12.

115. But I will teach you the good and the right way; only fear the LORD, and serve him in truth, with all your heart; for consider how great things he hath done for you, 1 Sam. xii, 24.

116. Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them; but the transgressors shall fall therein, Hosea xiv, 9.

117. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so, Acts xvii, 11.

NOTES ON RECITATION VII.

109. *He hath showed thee*] He has revealed His will in the Holy Scriptures; see Recit. 5. Here we are shown how to be good, and also how to do good. That we must humble ourselves by repentance, to walk with God, to do justly, and to love mercy. Every thing in relation to our duty to God, our neighbour, or ourselves, is here most clearly set forth; so that the man who is a fool in some other things, need not err here. See Isa. xxxv, 8.

110. *The law was our schoolmaster*] Rather the law was our παιδαγωγός, *pedagogue*; from παῖς, *a child*, and αγωγός, *a leader*; which among the Greeks properly signified a servant, or slave, whose constant business it was

to lead a child entrusted to his care to and from school, and the places of exercise. This comparison by the apostle was a most apt illustration of the nature and design of the law.

112. *Perfect law of liberty*] The Gospel is so called, because it exhibits more clearly than any other dispensation the nature and perfections of God. Looketh, *παρὰ πτω*, to stoop down toward, to bend forward, for examination. Luke xxiv, 12; John xx, 5.

114. *What doth the Lord thy God require of thee*] Does He require any thing unreasonable? Any thing which He has not given you strength to perform? Any thing which is not for your good? Certainly not. He requires you to fear Him, to love Him, and to serve Him with all your strength, both of body and soul.

115. *The good and the right way*] All other ways are wrong, and lead to death. This alone is good, and only good.

117. *More noble*] Ingenuous, magnanimous. They were more patient and impartial in hearing and investigating the word of God. So, *τεταγμένοι εἰς ζωὴν αἰώνιον*, as it is said of others in Acts xiii, 48. They were disposed to use the means, and to put themselves in the way of receiving eternal life. See 538.

QUESTIONS ON RECITATION VII.

What is the subject of this recitation?

108. What general duty is inculcated in this recitation? To whom do God's words do good?

109. What has God shown us? Where are we shown this? What are we commanded to do in order to walk aright with God? What is most clearly set forth in the Holy Scriptures?

110. What is God's law here called? What does it do for us? What was the office of a pedagogue among the ancient Greeks? How does the law lead us to Christ? See Rom. vii, 7.

111. What is meant here by the mouth of God? How does He give wisdom?

112. What is meant by the perfect law of liberty? Why is the Gospel so called? Do you understand, by looking into the Gospel, any thing more than merely reading it? What more? What is said of such as continue in the doing of what the Gospel enjoins?

113. What did God command the Jews? What does He command us to do? Why should we observe his statutes?

114. What does God require us to do? How are we to love and serve God? What particular reason does God assign for com-

manding us to keep His statutes? Can those be good who do not keep them?

115. What does God here propose to teach us? How will He do this? Why is this called a good way? What will the end of such be who do not walk in this way? Are you determined to walk in this way? Will not our condemnation be greater than that of the Jews, if we do not walk in this way?

117. What is meant by these persons' being more noble than the Thessalonians? Do you discover any similitude between these persons and some others mentioned in the Acts of the Apostles? What is it? Is not the example mentioned here worthy of our imitation? Is there any real virtue without a knowledge and practice of the duties which the Bible inculcates? What important inference do you draw from this fact? Do you know of any better way for studying the Bible than the one you are now pursuing?

RECITATION VIII.

We should study the Bible in order to be happy.

118. Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock, Luke vi, 47.

119. And he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great, Luke vi, 49.

120. And they said one to another, Did not our heart burn within us, while he talked to us by the way, and while he opened to us the Scriptures, Luke xxiv, 32.

121. For the Scripture saith, whosoever believeth on Him shall not be ashamed, Rom. x, 11.

122. That we through patience and comfort of the Scriptures might have hope, Rom. xv, 4.

123. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his

delight *is* in the law of the LORD, and in his law doth he meditate day and night, *Psa. i, 1.*

124. This *is* my comfort in my affliction; for thy word hath quickened me, *Psa. cxix, 50.*

125. Great peace have they which love thy law, and nothing shall offend them, [or, they shall have no stumbling block,] *Psa. cxix, 165.*

126. This book of the law shall not depart out of thy mouth; but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then shalt thou have good success, *Josh. i, 8.*

127. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time *is* at hand, *Rev. i, 3.*

128. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free, *John viii, 31.*

129. If ye know these things, happy are ye if ye do them, *John xiii, 17.*

130. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God, which teacheth thee to profit, which leadeth thee by the way *that* thou shouldst go, *Isa. xlviii, 17.*

131. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, *Isa. xlviii, 18.*

132. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, *James i, 21.*

133. Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding. For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things that thou canst desire are not to be compared unto her. Length of days *is* in her right hand, *and* in her left hand riches and honour.

Her ways *are* ways of pleasantness, and all her paths *are* peace, Prov. iii, 13.

134. Get wisdom, get understanding, forget *it* not, neither decline from the words of my mouth. Forsake her not, and she shall preserve thee ; love her, and she shall keep thee, Prov. iv, 5.

135. Wisdom *is* the principal thing : *therefore* get wisdom ; and with all thy getting, get understanding, Prov. iv, 7.

136. Pleasant words *are* as a honey comb, sweet to the soul, and health to the bones, Prov. xvi, 24.

137. Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls, Jer. vi, 16.

138. Thy words were found, and I did eat them ; and thy word was unto me the joy and rejoicing of mine heart ; for I am called by thy name, [or thy name is called upon me,] O LORD God of hosts, Jer. xv, 16.

139. Keep, therefore, the words of this covenant, and do them, that ye may prosper in all that ye do, Deut. xxix, 9.

NOTES ON RECITATION VIII.

118. *Laid the foundation on a rock*] Many of the poor among the eastern nations form their houses of mud, as they have from time immemorial. The periodical rains which are common in Palestine, frequently sweep before them these miserable dwellings, and especially when they are not raised upon some permanent foundation. To these the Saviour most probably alludes in the text, and a most beautiful comparison is here instituted. It is said of the house, the faith and life based upon the word of Jesus Christ, the rains, temporal afflictions, and the rivers, persecutions, and the torrents of malice from men and demons combined, did beat vehemently against it, but could not even shake it ! See Matt. vii, 24. Not so of the man whose hope of salvation is not based on Jesus Christ. He is compared to a house built on the sand. The stream merely touched it, and immediately it fell ! And the ruin

of that house was great, involving nothing less than the salvation of the undying soul!

120. *Our heart burn*] So says David, Psa. xxxix, 3. There was a mingled emotion of affection for One who so readily cast light upon the Scriptures, and joy in believing the truth of what He said.

123. *Counsel of the ungodly*] Here are three degrees of wickedness mentioned. Walking, standing, and sitting; all corresponding with three different characters mentioned in this text, the *ungodly*, *sinner*s, and *scoffers*. That man is inexpressibly happy, who neither sits with the scorner, nor stands with sinners, nor walks with the ungodly, but whose delight is in the law of his God.

127. *Blessed is he that readeth*] Or μακάριος, *happy*, and this is the meaning of this word in many other places. See Matt. v, 3, 4, 7.

QUESTIONS ON RECITATION VIII.

What is the subject of this recitation?

118. To what practice among the eastern nations does the Saviour allude in this text? What do you understand by the house mentioned here? What by its being built upon a rock? What by the rains and river's beating against it? And what by their not being able to shake it?

119. What more is necessary, than hearing the words of Christ, in order that we may not build on the sand? To what is he compared who hears or reads the Scriptures, and neglects to do what God commands? To what does St. James compare such a one? See James i, 23, 24. What is meant by the ruin of the house? What is said of it?

120. Who talked to these persons by the way? What do they say they felt at the time? Do you remember any other text in the Bible similar to this? How does it read?

121. On whom are we to believe? What do the Scriptures say of such as believe on Him? See Isa. xxviii, 16; xlix, 23.

122. How may we have hope? Hope of what?

123. How many degrees of wickedness are mentioned here? Who are said to be blessed? Can you claim this blessing? During what time does the good man meditate on the law of God?

124. What was the psalmist's comfort? What did God's word do for him?

125. What is it to love God's law? What is said of such? What must we think of such persons as are easily offended?

126. What duty is enjoined in this text? What is the end proposed in its performance? What blessing is promised?

127. What is meant by the word blessed, used here? Who are thus happy? Can you quote any other passage where this word has the same meaning?

128. What are we to understand by continuing in Christ's word? What promise is made to such?

129. Who are said to be happy?

130. What does God say here? What is the rule by which God leads us? How does He lead us? See John xvi, 13.

131. What is said of such as hearken to God's commandments? What is meant by hearkening unto them?

132. What are we commanded to lay aside? Why are we commanded to do so?

133. Who is happy? What is said of the merchandise of wisdom? To what is it incomparable? What does she carry in her hands? What is said of her ways? What is said of her paths?

134. What will wisdom do for such as love her, and keep in her ways?

135. What is the principal thing? And what is the inference?

136. What is said of pleasant words?

137. What does God say? What blessing is promised to such as do as He says?

138. What was the joy and rejoicing of the prophet's heart? What do you understand by his eating God's word? What was called upon him? Has the name of God ever been called upon you? See Matt. xxviii, 19. Are you not, then, under more serious and fearful obligations to love and serve Him?

139. How were the Jews to prosper in all they did? Are you in covenant relation with God? May we expect to prosper unless we keep the words of his covenant?

RECITATION IX.

Danger of neglecting the Holy Scriptures.

140. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day, John xii, 48.

141. And the burden of the LORD shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God, Jer. xxiii, 36.

142. Thus have ye made the commandment of God of none effect by your tradition, Matt. xv, 6.

143. Lo, they have rejected the word of the LORD; and what wisdom is in them, [or the wisdom of what thing,] Jer. viii, 9.

144. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted

the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii, 8.

145. But in vain they do worship me, teaching *for* doctrines the commandments of men, Matt. xv, 9.

146. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, Col. ii, 18.

147. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv, 1.

148. And he said unto them, Full well ye reject [or frustrate] the commandment of God, that ye may keep your own tradition, Mark vii, 9.

149. Those by the way side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved, Luke viii, 12.

150. He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace, Heb. x, 28.

151. Whoso despiseth the word, shall be destroyed; but he that feareth the commandment shall be rewarded, Prov. xiii, 13.

152. To the law and to the testimony; if they speak not according to this word, *it is because there is* no light in them, Isa. viii, 20.

153. For we are not as many, which corrupt [or deal deceitfully with] the word of God; but as of sincerity, but as of God, in the sight of God speak we in [or of] Christ, 2 Cor. ii, 17.

154. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; in-somuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before, Matt. xxiv, 24.

155. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip [or run out.] For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation ? Heb. ii, 1.

156. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that speaketh from heaven, Heb. xii, 25.

157. If I had not come and spoken unto them, they had not had sin, but now have they no cloak for their sin, John xv, 22.

158. Yet many years didst thou forbear [or protract over] them, and testifiedst against them by thy Spirit in thy prophets ; yet would they not give ear ; therefore gavest thou them into the hand of the people of the lands, Neh. ix, 30.

159. Ye, therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness, 2 Pet. iii, 17.

NOTES ON RECITATION IX.

140. *One that judgeth him*] The blame of his condemnation who rejects my doctrine, cannot rest on me ; it must and will rest on himself alone.

141. *The burden of the Lord*] The Hebrew word here rendered *burden*, denotes not only a *burden*, something borne, but also an *oracle*, a *message*. The Jews, in their wickedness, considered the message which God sent to them a burden ; hence they perverted the words of the living God, till their own words became a burden, and they were cursed and cast away from His presence.

142. *Of none effect*] But how could this be, when it is said in Isa. lv, 11, So shall my word be that goeth forth out of my mouth ; it shall not return unto me void ; but it shall accomplish that which I please ; and it shall prosper *in the thing* whereunto I sent it. The answer is plain. The text in Isaiah refers to God's word concerning the mission and reign of Jesus Christ. See 647. But the command or word of God which the Jews made ineffectual through their traditions, was the rule which the Deity had given for the regulation of their lives, and which they were left at liberty to obey or disobey, as they pleased. The design of this command was good, see 575, but they, in refusing to keep it, frustrated the design of God, and rendered His word of no effect.

146. *Beguile you*] Let no one *deceive* you by an affected *humility*, and thus draw you away from the true doctrine of Christ. Some affect extraordinary humility by long fasting and rigorous acts of self torture ; others by pretending not to approach God in prayer or worship, but through the medium of *pictures, saints, or angels*. Take the word of no man about the things of God ; hear what God Himself says in His word, and you shall not lose your reward.

147. *Spirit speaketh expressly*] When any charge is given to the apostles, the *Spirit* is represented as speaking. See Acts x, 19, 20 ; xiii, 2. This, however, is called an *express message* of the Holy Spirit. Let us hear what He says :—

1. Some *shall*, rather ἀποστήσονται, *will depart* from the faith. 2. They will give heed to seducing spirits ; spirits which deceive and lead astray. See 1 John iv, 1, 2, 3. 3. They will forbid the right of marriage. This the Roman Catholics do by requiring all their clergy to vow perpetual celibacy ; and a sect called “ Shaking Quakers,” forbid this right, in teaching that it is inexpedient and unlawful for true believers in Christ to marry, and by denying all their members the privileges and blessings of the married state. 4. They will prohibit the proper use of meats. This every one knows the Roman Catholics have done for some centuries past. 5. All this, it was said, would come to pass in the latter times, from the time when this epistle was first written, and the ages following.

148. *Ye reject the commandment of God*] Or more properly, *frustrate*, or *annul*, as the margin has it. See 142.

150. *Despised Moses' law*] Ἀθετήσας, he that *rejected*, *threw it aside*, and thus frustrated God's design in giving it. The meaning is the same as above.

159. *Error of the wicked*] That error which most generally distinguishes the ἀθέσμων, *lawless*, *unrestrained*, *licentious*. This is *unbelief*. See Heb. iii, 7-19. It is most certain, that when the wicked sin against God, they do either disbelieve that their sin will be punished at all, or if it be punished, that it will exclude them finally and for ever from the favour of God. Into this error men fall by *torturing* the Scriptures, as the apostle says in the preceding verse, and they do this to their own destruction.

QUESTIONS ON RECITATION IX.

What is the subject of our present recitation?

140. Is there any danger of neglecting the Bible? How do you prove this? On whom will the blame rest when one neglects the Scriptures? Can it be said, properly, that one neglects the Bible, if he never had an opportunity of reading it?

141. What does the word here translated *burden* signify? How did some of the Jews consider the messages which God sent them? How did they treat these messages frequently? What was the consequence?

142. What do you understand by the commandment of God in this text? What was God's design in giving this command? Did the Jews frustrate this design? May we not frustrate God's word and design the same as they did? Do you discover any discrepancy between Isa. lv, 11, and this text? Why not?

143. Of whom is this spoken? What did they reject?

144. Who were addressed in this text? From what way had they departed? How did they cause many to stumble? What is meant by their corrupting the covenant of Levi? See Neh. xiii, 29; Numb. xv, 12, 13. What does God say of them for their conduct? May not ministers of the Gospel err now, in the same way that these Levites did? Is it not a greater sin for ministers to err, than for the common people? Will not others be more likely to get out of the way, if professed ministers of the Gospel are not faithful? And how shall we determine whether we are faithful in all things as we should be?

145. Did the persons mentioned here worship God to any good purpose? What reason is assigned why they did not?

146. Against what are we cautioned in this text? How may we be deceived by some? How may we guard ourselves most effectually against such deception?

147. What is said when any thing special is committed to the apostles? What alarming event is here foretold? To what will

they give heed? Do such give heed to the Bible? What will some forbid? What sects do this now? What will some prohibit the use of?

148. What is the meaning of this text? Why did some do this?

149. Who are those by the way side? Is it **very** desirable that any of us should be of this class of hearers?

150. What is meant by Moses' law? What by despising it? What became of such? May Christians commit a greater sin than this? What may we do? Of what punishment shall such be thought worthy?

151. What shall become of such as despise God's word? What is said of such as fear it? What will their reward be?

152. To what rule of judgment are we directed in this text? What is the reason that some do not speak according to this standard?

153. What did many do in the days of the apostles? How did the apostles speak?

154. What evil is here predicted? To what end are we told of this?

155. To what ought we to give earnest heed? Why should we do so? Can any escape the displeasure of God who neglect these things?

156. Who has spoken from heaven? Where may His word be found?

157. In what case would the Jews have had no sin? Will not our sin be more aggravating than theirs, if we neglect what Christ has said?

158. How did God testify against the Jews? What curse came upon them for refusing to hear? May we not infer from many passages in this recitation, that it is a most wicked and fearful thing to neglect the word which God sends us?

159. Against what are we cautioned in this text? What is the error of the wicked? What was the cause which prevented the salvation of the Jews? What is most certain? How do many fall into this error? What evil follows? Do you feel more than ever determined prayerfully and faithfully to study the Holy Scriptures?

RECITATION X.

The being of God. What He is in Himself. His unity, spirituality, eternity, immutability.

160. And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you, **Exod. iii, 14.**

161. Hear, O Israel: The **LORD** our God is one **LORD**, **Deut. vi, 4.**

162. The eternal God is thy refuge, **Deut. xxxiii, 27.**

163. God *is* a Spirit, John iv, 24.

164. Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? Isa. xl, 28.

165. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* holy; I dwell in the high and holy *place*, Isa. lvii, 15.

166. God is light, and in him is no darkness at all, 1 John i, 5.

167. For *there is* one God, 1 Tim. ii, 5.

168. But the LORD is the true God, he *is* the living God, and an everlasting King, [or King of eternity,] Jer. x, 10.

169. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i, 23.

170. With whom is no variableness, neither shadow of turning, James i, 17.

171. And also the Strength [or Eternity] of Israel will not lie nor repent; for he *is* not a man that he should repent, 1 Sam. xv, 29.

172. But to us *there is but* one God, the Father, of whom *are* all things, and we in him, 1 Cor. viii, 6.

173. One Lord; one God and Father of all, who *is* above all, and through all, and in you all, Eph. iv, 5.

174. Who is the image of the invisible God, the first born of every creature, Col. i, 15.

175. Thou *art* God alone, Psal. lxxxvi, 10.

176. Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else besides him, Deut. iv, 35.

177. Thou canst not see my face; for there shall no man see me, and live, Exod. xxxiii, 20.

178. Be ye, therefore, perfect, even as your Father which is in heaven is perfect, Matt. v, 48.

179. He *is* the living God, and steadfast for ever, Dan. vi, 26.

180. Now unto the King eternal, immortal, the only

wise God, be honour and glory for ever and ever. Amen. 1 Tim. i, 17.

NOTES ON RECITATION X.

160. *I am that I am*] The Hebrew of this remarkable passage is אֶהְיֶה אֲשֶׁר אֶהְיֶה, *I will be what I will be*; the Septuagint, Ἐγώ εἰμι ὃς ὦν, *I am he who exists*, or, *I am he existing*; the Vulgate, EGO SUM, QUI SUM, *I am, who am*; and the French, JE SUIS CELUI QUI EST, *I am he who is*. The words are certainly expressive of the *unoriginated, self-existent, and eternal Being*; *He who is, who ALWAYS HAS BEEN, and who ALWAYS WILL BE WHAT HE IS*.

The following are among the reasons which may be produced in evidence of the Divine existence.

1. It is intuitively evident, that there always must have been an *unoriginated BEING*, whose non-existence is *absolutely impossible*. Because, if it be within the bounds of an abstract possibility, that there is *no Being*, now in existence, but what might not have existed, then all actual existence might have been caused by *nothing*, by *absolute non-existence*, which would be self-evidently *absurd*, and *absolutely impossible*.

2. There is every evidence in the world around us, of design, of particular adaptation to specific ends, all performed with the greatest possible wisdom; and forming a whole of indescribable multiplicity, as well as of unbounded extent.

3. This systematic adaptation of things is not essential to their nature; that is, if there were no rational agent who selected, adapted, and arranged them, so many different things could not, by their own inherent power, have brought themselves to harmonize for the accomplishment of specific ends, as they now do.

4. Hence it follows, that there must exist one exalted and wise cause, which produced this world, not as an omnipotent nature, merely acting blindly by its generative fecundity, but by intelligence and volition.

5. The unity of this cause may be inferred from the unity of adaptation in the multifarious parts of the world, as in the parts of a well-planned edifice. As far as our observation extends, this inference of the unity of the cause amounts to certainty; and beyond the sphere of

our observation, the same inference is derived with probability, from every principle of analogy. (See *Kant's Crit. on Reason.*)

161. *One LORD*] Or יְהוָה JEHOVAH *our God is one JEHOVAH.* Here, as in many other places in the Scripture, the subject of the preposition is repeated in the predicate. See John iii, 31.

162. *The eternal God*] The God ~~who~~ is, who always has been, and who always will be. ~~For~~ the meaning of the word eternal, see 164.

163. *God is a Spirit*] An immaterial, invisible essence, possessing infinite purity and perfection.

164. *The everlasting God*] The proper meaning of עוֹלָם, is *eternity*, according to Gesenius and Dr. A. Clarke, and than these, certainly no greater authority, as to the proper meaning of Hebrew words, need be sought. יְהוָה עוֹלָם, the ETERNAL JEHOVAH, whose existence is *without beginning or end!* Hence this word is rendered, in the Septuagint, by αἰώνιος, *eternal*, from αἰών, which, according to Aristotle, is compounded of ἀεὶ, *always*, and ὢν, *being*. See 160. Nothing, therefore, strictly speaking, can be said to be ETERNAL, that is, *without beginning and without end*, but the ONE INFINITE GOD. He is eternal; יְהוָה עוֹלָם עַד-עוֹלָם, *from eternity to eternity thou art God*, Ps. xc, 2. So things which have had a beginning, but which are to have no end, are called eternal. That I may remember the eternal covenant, Gen. ix, 16; the righteous shall be in eternal remembrance, Ps. cxiii, 6; And eternal joy shall be upon their head, Isa. li, 11; According to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. iii, 11; in all of which texts the same Hebrew and Greek word occurs. And so also these words are used to signify duration which will have an end; but these are deviations from the original and proper meaning of these words. But, then, it should be remembered, that always, whenever these terms are used by the sacred writers, they denote the greatest duration which it is possible to affirm of the objects to which they are applied.

QUESTIONS ON RECITATION X.

What is the subject of the present recitation?

160. Can you repeat some of the texts? What is the first argu-

ment adduced here for the existence of the Divine Being? Could nothing put forth power and produce something? If, then, a being cannot act before it exists, can any thing be more evident, than that something always has existed? What is it that has always existed? What is the second argument? Can you mention some instances of this kind? What is the third argument? The fourth? From what do you infer the unity of that great first cause? What does this inference amount to, as far as our observation extends? From what may we infer the unity of this cause, beyond the sphere of our observations?

161. What is asserted in this text?

162. What is meant by this?

163. What fact is asserted here? What does the text mean?

164. What is the true and proper meaning of the Hebrew word here translated everlasting? What is the first meaning of eternal? Can any one thing, or being, besides God, be properly said to be without beginning and without end? Are there some things called eternal, which have had a beginning? What are some of them? Are some things called so which have an end? Is this word properly used in this last sense? What are we particularly to observe in relation to the words rendered in the Bible everlasting and eternal?

165. What does God inhabit?

166. What is God?

167. How many Gods are there?

168. What is the Lord? Of what is He King?

169. Of whom does the apostle say this?

170. May we say thus of any but God? What is here affirmed of God?

171. Who will not change, either in His nature, or the principles of His government?

172. In how many Gods do we believe? What is here affirmed of Him?

173. What fact is asserted here?

174. Is God visible?

175. Is there any other God?

176. What was shown to the person here addressed?

177. Can any man see the infinite God and live? How then are we to understand this text? Gen. xxxii, 30. See John i, 18; 1 Tim. iii, 16; and Gen. xlviii, 16, with Tit. ii, 13, 14.

178. What attribute is here affirmed of God?

179. What is here said of him?

180. Who is addressed here? What is ascribed to him?

RECITATION XI.

God is incomprehensible, unsearchable, and incomparably great.

181. That thou mayest know *there is none like unto the LORD our God, Exod. viii, 10.*

182. Which doeth great things and unsearchable ; marvellous things without number, Job v, 9.

183. Lo, these *are* parts of his ways ; but how little a portion is heard of him ? but the thunder of his power who can understand ? Job xxvi, 14.

184. God thundereth marvellously with his voice ; great things doeth he, which we cannot comprehend, Job xxxvii, 5.

185. Behold, God is great, and we know *him* not ; neither can the number of his years be searched out, Job xxxvi, 26.

186. Canst thou by searching find out God ? canst thou find out the Almighty to perfection, Job xi, 7.

187. O LORD God, thou hast begun to shew thy servant thy greatness, and thy mighty hand : for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might, Deut. iii, 24.

188. For the LORD your God *is* God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward, Deut. x, 17.

189. For who in the heavens can be compared unto the LORD ? *who* among the sons of the mighty can be likened unto the LORD ? Psal. lxxxix, 6.

190. Great *is* the LORD, and greatly to be praised ; and his greatness *is* unsearchable, Psal. cxlv, 3.

191. Behold, the heaven, and heaven of heavens, cannot contain thee ! 1 Kings viii, 27.

192. Wherefore thou art great, O LORD God : for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears, 2 Sam. vii, 22.

193. And I prayed unto the LORD my God, and made my confession, and said, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments, Dan. ix, 4.

194. O LORD my God, thou art very great ; thou

art clothed with honour and majesty : who coverest *thyself* with light as *with* a garment, Psa. civ, 1.

195. The great, the mighty God, Jer. xxxii, 18.

196. Thus will I magnify myself, and sanctify myself ; and I will be known in the eyes of many nations ; and they shall know that I am the LORD, Ezek. xxxviii, 23.

197. Let them praise thy great and terrible name ; *for* it is holy, Psa. xcix, 3.

198. To whom then will ye liken me, or shall I be equal ? saith the Holy One, Isa. xl, 25.

199. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, 1 Tim. vi, 15.

200. Who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen nor can see ; to whom *be* honour and power everlasting. Amen. 1 Tim. vi, 16.

NOTES ON RECITATION XI.

181. *That thou mayest know*] Here we perceive the true reason why Pharaoh was kept alive, and caused to stand amidst the severe plagues which were sent upon him and his people, and also the reason why those plagues were sent ;—that he might come to a saving knowledge of the only true Cod ; that thou mayest know the Lord our God, and that thus His power may be made known to other nations throughout the earth. Pharaoh and his people worshipped other gods, such as the sun, moon, and stars ; the monkey, cat, and dog, and even the vegetables which grew in their fields, and the water which flowed in their river, shared their ignorant adorations. The Egyptians excelled most other nations in the arts and sciences, but in their morals, and their knowledge of God, they were wretched and sunken beyond description. See 554.

183. *Parts of his ways*] In comparison with the infinitude of His power and wisdom, we behold, in all of His works, but a very little of His ways.

184. *God thundereth*] And thus he gives a most impressive and awaking conviction of His exceeding greatness and glory. The thunder is frequently called the

voice of God, Job xl, 9 ; 1 Sam. vii, 10 ; Ps. xxix, 3. See 451.

191. *The heaven of heavens*] Rather, The heavens, and the heavens of heavens, cannot contain thee! for the words are all in the plural number in the original Hebrew.

193. *The great and dreadful God*] The word here rendered *dreadful*, is Chaldee, נורא, *dreadful, terrible*, and is frequently applied to what is *dreadfully dazzling*, from נור, *fire*. See Exod. xv, 11 ; Judges xiii, 6, and Heb. xii, 29.

196. *I will magnify myself*] הִתְקַדְּשִׁיתִי, *I have proved myself the incomparable One*. The very highest perfections by which created intelligencies are distinguished, fall infinitely below any comparison which can be made with this great and dreadful Being!

200. *Who only hath immortality*] That is, God's existence, and His alone, is without beginning and without end. The existence of the human soul will be endless, but it has had a beginning. See 164. For the meaning of the word Amen, see 19.

QUESTIONS ON RECITATION XI.

What is the subject of this recitation?

181. Is it not one of the most important and awful subjects which can engage the attention of man? Who was addressed in this passage of Scripture? What important fact do we learn from it, in relation to God's dealings with Pharaoh? In what did the Egyptians excel? What were some of the gods which they worshipped? What was their moral condition? Was it not, then, in mercy, that God sent those plagues upon them?

182. What does God do? How many?

183. Can you mention some of God's ways, which we may see? How much, comparatively, may we see of Him in these?

184. What does God do? What is the thunder sometimes called in Scripture? Were you ever impressed with a sense of His greatness, in hearing it thunder?

185. Who is here declared to be exceedingly great?

186. What do you infer from this language?

187. What had God begun to show His servant?

188. What impressive description is here given of God?

189. Can any in heaven, or in earth, be compared to God? Should we not exceedingly fear and tremble before such a Being? If we always had a realizing sense of His greatness and glory, should we be apt to sin against Him?

190. What is God? What of His praise? What of His greatness?

191. What cannot contain God?

192. In what language is He addressed here?

193. What do you learn in comparing the Scriptures here referred to? For whom does God keep mercy?

194. With what is He said to be clothed? With what does He cover Himself?

195. What is He called here?

196. What will He do? How did He do this to the Egyptians? See 181. What do the nations know when God has proved Himself the incomparable One?

197. What may we praise? Why?

198. To whom may God be likened?

199. What shall be shown? Who is meant by this?

200. Will the existence of the human soul have an end? May it not then be said to be immortal? Why is it said that God only hath immortality?

RECITATION XII.

The omnipotence and omnipresence of God.

201. *I am the Almighty God: walk before me and be thou perfect, Gen. xvii, 1.*

202. Alleluia: for the Lord God omnipotent reigneth, Rev. xix, 6.

203. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are [or that they may be] without excuse, Rom. i, 20.

204. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou *art there*. If I take the wings of the morning, *and* dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me, Psa. cxxxix, 7.

205. Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD, Jer. xxiii, 24.

206. *He is wise in heart, and mighty in strength, Job ix, 4.*

207. I know that thou canst do every *thing*, and *that* no thought can be withholden from thee, Job xlii, 2.

208. For with God all things are possible, Mark x, 27.

209. Is any thing too hard for the LORD, Gen. xviii, 11.

210. And being fully persuaded, that what he had promised, he was able also to perform, Rom. iv, 21.

211. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what *is* the exceeding greatness of his power to usward who believe, according to the working of his mighty power, [or the might of his power,] Eph. i, 18.

212. Which is his body, the fulness of him that filleth all in all, Eph. i, 23.

213. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii, 20.

214. I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it: and God doeth *it* that *men* may fear before him, Eccles. iii, 14.

215. According to the working whereby he is able even to subdue all things unto himself, Phil. iii, 21.

216. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the Church by Christ Jesus, throughout all ages, world without end. Amen. Eph. iii, 20.

NOTES ON RECITATION XII.

201. *Almighty God*] Possessing all-sufficient power to do whatever His wisdom, His goodness, and His justice dictate should be done.

202. *Lord God omnipotent*] Παντοκράτωρ, compounded of πᾶς, omnis, *all*, and κράτος, potens, *power*; and hence our word *omnipotent*. So we say properly enough, that

God's power is unlimited and eternal ; but then, we do not mean by this that there are no supposable things which God cannot do. This would be to deny what the Scriptures have every where affirmed of His character, and a contradiction of His own word ; see Titus i, 2 ; 2 Tim. ii, 13 ; Job x, 3 ; xxxiv, 10 ; Matt. xiii, 58 ; Mark vi, 5. God's infinite power is certainly exercised in unison with His other infinite attributes, and not against them.

203. *Being understood by the things that are made*] In the works and wonders of creation, God has made such a plain exhibition of His invisible perfections, especially of His power, wisdom, and goodness, that even the heathen are utterly without excuse in not rendering Him that homage which is so justly due to Him.

204. *Whither shall I flee from thy presence*] The omnipresence of God is that attribute of His nature, by which He is always and every where present at one and the same time. This passage of Scripture, with many others, is exceedingly simple, and yet awfully sublime, in asserting and maintaining this doctrine. *We must ascend* before we can be in heaven, but GOD IS THERE ! *We must go*, must take *wings* and *fly*, before we can change our place ; not so with God : He is in heaven, in the effulgence of His glory and blessedness ; He is in hell, in the dreadful display of His vindictive justice ; He is in this place, He is in the uttermost parts of the earth and the sea ; yea, infinitely beyond the confines of His own creation, throughout illimitable space, He lives and reigns.

212. *Him that filleth all in all*] God fills the whole universe, yet He is not mingled with any part of it ; He is every where, but not every thing. This text speaks of Christ. See John i, 16.

214. *Whatsoever God doeth it shall be for ever*] It shall be for עוֹלָם, *eternity*. The idea of the soul's annihilation cannot stand before this text. God has made, among other things, the human soul, not to be annihilated, but to exist eternally ; and a state of probation is afforded man, in which he may comply with the conditions of salvation, and be fitted for an eternity of bliss at the right hand of God.

215. *He is able*] This most evidently refers to the resurrection of the saints.

QUESTIONS ON RECITATION XII.

What is the subject of the present recitation?

201. Should not our hearts be most solemnly affected with a sense of God's power and presence, while we attend to what He has taught us in His word concerning them? What does God here say of Himself? What is meant by this? What does He command us to do? Does He ever command what His grace does not enable us to perform?

202. Are there any supposable things which God cannot do? What are some such here referred to? With what is God's infinite power exercised? What other attributes? See 201.

203. What are clearly seen? By what are they understood? What inference may be drawn from this fact?

204. What do you understand by the omnipresence of God? Can you repeat this beautiful passage of Scripture? How is God present in heaven? How is He present in hell? Is there any place where God is not? Can the darkness hide us from God's presence? Why do some choose the time of darkness, in which to commit their deeds of wickedness? Does not God see them, even then?

205. Can any hide themselves from God's all-seeing eye? What does God fill?

206. What is He in His heart? What is He in strength?

207. What can He do? See 201. Does He know all our thoughts? Do we always remember, that God knows all our thoughts?

208. What is possible with God?

209. What may we infer from this text?

210. Of what was Abraham fully persuaded? What was the cause of this persuasion? See Rom. iv, 20. Should not each of us be thus persuaded?

211. What should be enlightened? For what purpose? To whom is the greatness of God's power displayed?

212. Of whom is this said? How does He fill all in all?

213. Who makes this promise? Can He fulfil it if He be not truly and properly God? Have we now met in His name? Is He not, then, present with us, now? Should we not be encouraged from such considerations to meet often in His name?

214. What has God made, among other things, for eternity? What is afforded man? For what purpose is this afforded? What will be the final state of such as neglect this state of probation?

215. To what does this text refer? What does it teach us?

216. What is God able to do? Can you think of more than you can find language to ask for? What should be given to God? By whom? Through whom? During what time?

RECITATION XIII.

Wisdom and knowledge of God. His omniscience.

217. Doth not he see my ways, and count all my steps? Job xxxi, 4.

218. He that is perfect in knowledge, *is* with thee, Job xxxvi, 4.

219. With him *is* wisdom and strength; he hath counsel and understanding, Job xii, 13.

220. His understanding is infinite, Psa. cxlvii, 5.

221. Thou knowest my down-sitting and mine up-rising; thou understandest my thoughts afar off, Psa. cxxxix, 2.

222. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do, Heb. iv, 13.

223. For thou, *even* thou only, knowest the hearts of all the children of men, 1 Kings viii, 39.

224. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him, Dan. ii, 22.

225. To God only wise, *be* glory, through Jesus Christ, for ever. Amen. Rom. xvi, 27.

226. To the intent that now unto the principalities and powers in heavenly *places* might be known by the Church the manifold wisdom of God, Eph. iii, 10.

227. He hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x, 12.

228. O LORD, how manifold are thy works! in wisdom hast thou made them all, Psa. civ, 24.

229. *There is* no searching of his understanding, Isa. xl, 28.

230. The LORD by wisdom hath founded the earth, by understanding hath he established the heavens, Prov. iii, 10.

231. Known unto God are all his works, from the beginning of the world, Acts xv, 18.

232. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, Isa. lv, 8.

233. Even so the things of God knoweth no man, but the Spirit of God; 1 Cor. ii, 11.

234. But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory, 1 Cor. ii, 7.

235. God is greater than our heart, and knoweth all things, 1 John iii, 20.

236. Thy judgments *are* a great deep, Psal. xxxvi, 6.

237. He hath made every *thing* beautiful in his time; also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end, Eccles. iii, 11.

238. For the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts, 1 Chron. xxviii, 9.

239. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? Psal. xciv, 9.

230. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out, Rom. xi, 33.

NOTES ON RECITATION XIII.

218. *Perfect in knowledge*] These words were applied by Elihu to Job, as if he had said, thy knowledge is perfect, thou art sensible and sufficiently well informed, to judge correctly of what I am about to say. They are, however, very frequently applied to God.

220. *His understanding is infinite*] Beyond calculation or description; מְסֻפֵּר, *without number, innumerable*.

225. *God only wise*] Such is the nature and extent of God's wisdom, that He is here called, as in other places, the only wise God; and so also He only hath immortality, see 200. By the wisdom of God, is to be understood that attribute of His nature by which He knows and adapts the most appropriate means to the accomplishment of the very best ends.

229. *No searching of his understanding*] His intelligence is incomprehensible.

235. *Knoweth all things*] By the knowledge or omniscience of God, is meant that perfect comprehension which the Deity has of His own being and perfections. This is the highest conception which we can possibly form of an infinite intelligence. It must include, of course, His knowledge of all other existence besides His own, both present existence, and all existence in mere possibility.

237. *The world in their heart*] For the meaning of the word here translated world, see 164. The sense is, that God has placed in the heart of every human intelligence, such an idea of eternity, of that endless duration, where the soul must live in "raptures or in wo," as that one cannot otherwise understand the works of God, than that they refer to that state of endless being.

240. *Riches both of the wisdom and knowledge of God*] In designing the salvation of a guilty world, and appointing the means by which that salvation might be accomplished. *His judgments*, in cutting off the Jews for their obstinacy and unbelief, and *His ways*, in mercifully calling the Gentiles to a state of salvation, are inscrutable.

QUESTIONS ON RECITATION XIII.

What is the subject of this recitation?

217. What does God see? What does he count?

218. What is the meaning of these words? To whom were they addressed?

219. What is with God? What has He?

220. What is said of His understanding?

221. What does He know? What does He understand afar off?

222. Is there any creature which is not manifest in His sight? To what are all things naked and opened?

223. What does God know? Does any other have this knowledge? Are those to be believed who pretend to tell what is in the hearts of men?

224. What does He reveal? What does He know? What dwells with Him? What is meant here by light?

225. What is God here called? Why is he called so? What do you understand by the wisdom of God? What should we give to God? How may we do so?

226. What does the apostle desire might be made known? To whom? By what means?

227. How has God established the world?

228. What is said of God's works? How has He made them?

229. What of His understanding? What does it mean?
230. How has He founded the earth? How has He established the heavens?
231. What works are here spoken of? To whom are they known? From what time?
232. What comparison is here made between God's thoughts and ways, and the thoughts and ways of men? What does this comparison teach us?
233. To whom are the things of God known?
234. What did the apostles speak? What is meant by the mystery in which it was spoken? See 391.
235. Who is greater than our heart? What does He know? What do you mean by the omniscience of God?
236. What are God's judgments?
237. What has He placed in the hearts of men? For what purpose?
238. What does God search? What does He understand? Do we sufficiently bear this in our minds?
239. What are we taught here?
240. Of what had the apostle been speaking in which the wisdom of God is manifested? In what were His judgments manifested? His ways? What does the apostle say of them?

RECITATION XIV.

The goodness of God.

241. *Oh* how great is thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men, Psa. xxxi, 19.
242. Yea, the earth is full of the goodness of the LORD, Psa. xxxiii, 5.
243. Thou O God hast prepared of thy goodness for the poor, Psa lxiv, 10.
244. O give thanks unto the LORD, for *he* is good; for his mercy *endureth* for ever, Psa. cxxxvi, 1.
245. *There is* none good but one, *that is* God, Matt. xix, 17.
246. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness, Psa. cxlv, 5.
247. Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance? Rom. ii, 4.

248. Behold, therefore, the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in *his* goodness ; otherwise thou shalt be cut off, Rom. xi, 22.

249. The voice of them that shall say, Praise the LORD of hosts ; for the LORD *is* good ; for his mercy *endureth* for ever, Jer. xxxiii, 11.

250. I will mention the loving kindness of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses, Isa. lxiii, 7.

251. Afterward shall the children of Israel return, and seek the LORD their God, and David their king, and shall fear the LORD and his goodness in the latter days, Hosea iii, 5.

252. So they did eat and were filled, and became fat, and delighted themselves in thy great goodness, Neh. ix, 25.

253. The LORD *is* good unto them that wait for him, to the soul *that* seeketh him, Lam. iii, 25.

254. Wherefore also we pray for you, that our God would count [or vouchsafe] you worthy of *this* calling, and fulfil all the good pleasure of his goodness, and the work of faith with power, 2 Thess. i, 11.

255. O taste and see that the LORD *is* good, Psal. xxxiv, 8.

256. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, James i, 17.

257. The goodness of God *endureth* continually, Psal. lii, 1.

258. Thou preventest him with the blessings of goodness, Psal. xxi, 3.

NOTES ON RECITATION XIV.

241. *How great is thy goodness*] By the goodness of God is meant, that essential attribute of His own nature, by which He is disposed to promote the happiness and

well-being of His creatures. He is good, unchangeably good; and from this attribute of His nature flows His mercy and pity to such as have sinned against Him.

245. *None good but — God*] He is immensely, infinitely good. He is good in His nature, in His will, in His works, in all His dispensations; He is good, and only good. Some of His creatures are relatively good, and even this goodness they have derived from Him.

247. *Goodness of God leadeth thee to repentance*] The design of God in the exhibition of His goodness toward sinners is, that they may be led by it to repent, to change their course of conduct, and embrace His favour.

248. *The goodness and severity of God*] His goodness in calling the Jews to a state of favour with Him; and His severity in the exercise of His goodness and justice, by which they were cut off from being His people, and cast away for their unbelief.

256. *Every good gift*] So God is not only good in Himself, but He is the Author and fountain of all good to men, and the Author and fountain of nothing but good.

258. *Preventest him*] When our Bible was first translated into English, the word *prevent* was used in a different sense from that in which it is used now. It then signified, among other things, *to come before, to get the start of, to keep off danger, or mischief*. In this sense it is here used in the text; and thus in Psa. lix, 10; lxxix, 8; cxix, 147. And this will explain its meaning in the eighth Article of Religion, as set forth in the Discipline of the Methodist Episcopal Church.

QUESTIONS ON RECITATION XIV.

What is the subject of our meditations at this time?

241. What do you mean by the goodness of God? What flows from this attribute of the Divine nature? To whom? For whom is the goodness of God laid up? For whom is it wrought? Before whom will it be manifested?

242. What is full of the goodness of the Lord?

243. For whom has God prepared His goodness?

244. To whom should we give thanks? For what reason?

245. What is the meaning of this text? In what is He good? From what do His creatures derive their goodness?

246. What shall the saints of God utter? Of what shall they sing?

247. What does God design in the exhibition of His goodness? Has he not exhibited His goodness to you? Have you repented?

248. What are we called upon to behold? How was His goodness manifested? How was His severity manifested? Should you infer from this text, that Christians are so controlled by the grace of God, that they will not, or cannot finally lose His favour?

249. What does the voice of some say?

250. What was toward the house of Israel? According to what was it bestowed upon them? What should we mention? According to what?

251. What shall the children of Israel fear? See 248. Should we fear the goodness of God? Why?

252. In what did the ancient saints delight themselves? In what should we delight ourselves? Do such lose any thing who delight in sin? What do such lose?

253. What is said of such as wait for God?

254. For what did the apostles pray? What is God's good pleasure? See 1 Thess. iv, 3; Luke xii, 32.

255. What are we exhorted to taste and see? Have you done so?

256. From whom does every good gift come? Is He the Author of all good? Are we as sensible as we should be of this?

257. How long does the goodness of God endure?

258. What is meant by the word prevent, in this text? Then what does this text mean? Ought not each one of us to be deeply humbled in view of the great goodness of God?

RECITATION XV.

The holiness and justice of God.

259. Ye shall be holy: for I the LORD your God *am* holy, Lev. xix, 2.

260. Who *is* like unto thee, O LORD, among the gods? [or mighty ones.] Who *is* like thee, glorious in holiness, fearful in praises, doing wonders, Exodus xv, 11.

261. Justice and judgment *are* the habitation [or establishment] of thy throne, Psal. lxxxix, 14.

262. The LORD *is* righteous in all his ways, and holy in all his works, Psal. cxlv, 17.

263. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil [or evils,] neither tempteth he any man, Isa. i, 13.

264. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just

and true *are* thy ways, thou King of saints, Rev. xv, 3.

265. *He is* the Rock, his work *is* perfect; for all his ways *are* judgment: a God of truth, and without iniquity, just and right *is* he, Deut. xxxii, 4.

266. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment, Job xxxiv, 12.

267. Yet, saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Ezek. xviii, 29.

268. Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein, Hosea xiv, 9.

269. Holy, holy, holy *is* the LORD of hosts; the whole earth is full of his glory, [or his glory is the fullness of the whole earth,] Isa. vi, 3.

270. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice, Dan. ix, 14.

271. O LORD God of Israel, thou *art* righteous, Ezra ix, 15.

272. O let the wickedness of the wicked come to an end: but establish the just: for the righteous God trieth the heart and reins, Psal. vii, 9.

273. Righteous *art* thou, O LORD, when I plead with thee; yet let me talk [or reason] with thee of thy judgments. Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously? Jer. xii, 1.

274. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus, Rev. xvi, 5.

275. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker, Job xxxvi, 3.

276. Thy right hand is full of righteousness, Psal. xlviii, 10.

277. He shall judge the world with righteousness, and the people with his truth, *Psa. xcvi, 13.*

278. Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, *Isa. xxviii, 17.*

279. Thy righteousness is an everlasting righteousness, and thy law is the truth, *Psa. cxix, 142.*

NOTES ON RECITATION XV.

259. *I the Lord your God am holy]* By the holiness of God, is understood the essential and eternal purity and rectitude of His own nature. It is that moral excellence which is opposed to every thing unlike Himself, and after which His intelligent creatures are exhorted so earnestly to aspire. God is not only holy in His own essential nature, but He is so in all His works and ways.

261. *Justice and judgment]* Justice, *דִּין*, straightness, from the equal, even poise of a balance. See *Deut. xxv, 15*; *Job xxxi, 6*; *Ezek. xlv, 10.* Judgment, *מִשְׁפָּט*, a law, from *שָׁפַט*, to set in order, to dispose. Hence the justice of God is said to be that infinite perfection of His nature, by which He is inclined to prescribe equal laws as the supreme governor of His creatures, and to dispense equal rewards and punishments as their supreme judge. The justice of God is sometimes called *remunerative*, by which He rewards the virtuous and faithful, and *vindictive*, or *punitive*, by which He inflicts punishment on sin, especially on such sinners as refuse to comply with the conditions of forgiveness. The following texts countenance this distinction. See *2 Tim. iv, 8*; *2 Thess. i, 6-9.*

263. *Neither tempteth he any man]* The verb *πειράζω*, signifies to put to the proof, to make trial of: so it is said God tempted Abraham; and also, to solicit to sin, and in this last sense certainly God tempteth no one, neither can He be tempted by any one. Hence it is a direct contradiction of God's word to say that God has appointed sin, or that sin comes to pass in consequence of His decree.

267. *The way of the Lord is not equal]* And this was certainly said in truth, if God decreed that those Jews

should do one thing, while he commanded them to do another.

269. *Holy, holy, holy is the Lord of hosts*] The adjective holy being thrice repeated here, is, by some, supposed to refer to the three persons in the Godhead, Father, Son, and Holy Spirit; and from John xii, 40, 41, it is evident enough that Christ is referred to by the prophet.

271. *Thou art righteous*] Thou art infinitely holy and just in all thy perfections, and in all thy dealings with all thy creatures, thou art governed by the strictest rules of rectitude and equity.

272. *Come to an end*] Let the wicked be converted, so their wickedness will cease.

QUESTIONS ON RECITATION XV.

What is the subject of our recitation at this time?

259. What do you understand by the holiness of God? To what is it opposed? In what is God holy beside His own nature? Whose work, then, is sin? What duty is enjoined in this text from a consideration of His holiness? Are you striving to be so?

260. What of God's holiness? What is said of His praises? What does He do? In what are his wonders displayed?

261. From what is the idea of justice taken? What does the word judgment signify? What is meant by the justice of God? What is meant by remunerative justice? Can you give a text to this point? What do we understand by punitive justice? Can you quote a text to this point?

262. What is the Lord?

263. What does this text say? What is the meaning of to tempt? How did God prove Abraham? See Gen. xxii, 1, 2. Can God be tempted to evil? Does God tempt or by any means solicit any one to sin? Is it right, then, to say that God has designed or decreed sin?

264. What song is sung in heaven? What do they say in that song?

265. What is God here compared to? What is said of His work? Of His ways? What else is here said of Him?

266. What will He not do?

267. What did the Israelites say? And might they not be justified in saying this, if God had eternally decreed that they should sin?

268. What shall the wise and prudent know and understand? Who walk in the ways of the Lord? What characters fall therein?

269. Why is this passage referred to the Godhead? What evidence have you that this was spoken of Christ?

270. Why did the Lord bring evil upon the Israelites? Will He bring evil upon all such as do not obey his voice?

271. What is meant by the righteousness of God?

272. What is meant by this prayer? Should we not each of us pray for this?

273. About what did this man wish to reason with the Lord? Is God unjust because the wicked sometimes prosper? See Psa. lxxiii, 3-22. Will such always continue to prosper?

274. What did the angel say?

275. What should we ascribe unto our Maker?

276. Of what is His right hand full?

277. How shall He judge the world? Do we remember, as we should, that God will finally judge us?

278. What will God lay to the line? What to the plummet? In what do wicked men trust? Shall this refuge hide them from God in the day of His wrath?

279. What of God's righteousness? Of His law? If God is so very holy, as we have seen in this recitation, must it not be a fearful and dangerous thing to sin against Him? Can he, in any sense, be the author of sin? Is it possible that he could have designed that sin should exist? What should we fear from what we have learned of His justice? Do we contemplate these glorious perfections of the Deity as devoutly as we should?

RECITATION XVI.

The veracity of God. His faithfulness.

280. O LORD God, thou *art* that God, and thy words be true, 2 Sam. vii, 28.

281. All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies, Psa. xxv, 10.

282. His truth *endureth* to all generations, Psa. c, 5.

283. The works of his hands *are* verity and judgment; all his commandments *are* sure, Psa. cxi, 7.

284. Thy faithfulness *is* unto all generations, [or to generation and generation,] Psa. cxix, 90.

285. But God is faithful, 1 Cor. x, 13.

286. Know, therefore, that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations, Deut. vii, 9.

287. But the LORD *is* faithful, who shall establish you, and keep *you* from evil, 2 Thess. iii, 3.

288. O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*; thy counsels of old *are* faithfulness *and* truth, Isa. xxv, 1.

289. Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv, 35.

290. *As for God, his way is perfect*; the word of the LORD is tried, he *is* a buckler to all those that trust in him, Psa. xviii, 30.

291. For the word of the LORD *is* right, and all his works *are done* in truth, Psa. xxxiii, 4.

292. He that hath received his testimony, hath set to his seal that God is true, John iii, 33.

293. But *as God is true*, our word towards you was not yea and nay, 2 Cor. i, 18.

294. And being fully persuaded that what he had promised, he was able to perform, Rom. iv, 21.

295. If we believe not, *yet* he abideth faithful; he cannot deny himself, 2 Tim. ii, 13.

296. Faithful *is* he that calleth you, who also will do it, 2 Thess. v, 24.

297. God *is* faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord, 1 Cor. i, 9.

298. Let us hold fast the profession of *our* faith without wavering, for he is faithful that promised, Heb. x, 23.

299. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail, Psa. lxxxix, 33.

300. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator, 1 Pet. iv, 19.

NOTES ON RECITATION XVI.

282. *His truth*] Compare 19 with this and the other texts in this recitation, which speak of the truth of God. By God's truth or veracity, we are to understand that perfect correspondence and conformity which eternally exist between His mind and all His words and ways. From this essential attribute of His adorable nature, we infer that it is impossible for Him to deceive any of His creatures in any way. Hence, when He declares that He has no pleasure in the death of the wicked, He most evi-

dently means that the sin which the wicked commit, and the misery which they suffer in consequence of their sin, were not a part of His design or plan when He made the world ; for in all His own works and ways the infinite Being certainly takes pleasure, as we read Gen. i, 31.

285. *God is faithful*] The faithfulness of God is that attribute of His nature, in the exercise of which He invariably fulfils His word, and performs all His promises to His creatures. Some of His promises are unconditional, such as Gen. ix, 11 ; iii, 15 ; Ps. cxlv, 15, 16. These He fulfils unconditionally. Others are conditional, such as Matt. x, 42 ; xi, 28 ; Mark xvi, 16. These are fulfilled when men comply with the conditions upon which they are made. And the unchanging faithfulness of God appears also in the fulfilment of His threatenings ; see Jer. xxxix, 16 ; Dan. ix, 12, 13 ; Heb. iii, 18, 19.

289. *My words shall not pass away*] The principles of my government are immutable. Hence I am determined that this city and this nation shall be destroyed for their wickedness. And so it came to pass, in about forty years after these words were spoken ; Jerusalem was destroyed by the Romans with a most terrible destruction ; for in that war, Josephus informs us, no less than *one million, three hundred and fifty-seven thousand, six hundred and sixty*, of this miserable, disobedient people, perished by the sword ; and the few of them who were left were scattered, as they remain to this day, among the other nations of the earth.

291. *The word of the Lord*] The word of Jehovah is true.

293. *Our word toward you*] Or rather, My doctrine among you, the author of which is the God of truth, was not mutable and unstable.

299. *Take from him*] That is, from Christ ; for it is of Him that most of this chapter is spoken.

300. *Suffer according to the will of God*] Hence it is the will of God that his children should suffer. In the world they have tribulation ; but let them not forget the comforting direction left them in this text.

And it is equally plain, that some men do not suffer according to the will of God. They are imprudent, and by a course or an act of sin involve themselves in trouble ;

and as a consequence they must suffer, but not according to God's will; that is, it was not His will that they should involve themselves in this way. Nor will their sufferings render God propitious unto them, though many such imagine that Deity will certainly be under some obligation to them after they have suffered the natural consequences of their temerity and imprudence.

QUESTIONS ON RECITATION XVI.

What is the subject of this recitation?

280. What is said of God's word?

281. What of His paths? Unto whom are they so?

282. To whom does His truth endure? What do you understand by God's truth or veracity? What may we infer from this? What does He mean when He declares, with an oath, that He has no pleasure in the death of the wicked? Has He pleasure in all His works? Is sin God's work? Whose work is it? See Psa. i, 21. Is it not, then, a very great error to say, that God designed that sin should exist?

283. What of the works of His hands? Of His commandments?

284. To whom is God's faithfulness?

285. What is God? What is meant by God's faithfulness? What are some of God's unconditional promises? How are these fulfilled? What are some of His conditional promises? How are such fulfilled? How else does His faithfulness appear? Can you mention some instances in which these were fulfilled? What is the condition of such on whom His threatening is fulfilled?

286. What does it concern us to know? What does He keep with such as love Him? Do you love Him?

287. What will God do for such as continue to love Him? Is it not a most desirable thing to be kept from evil? Is not this the privilege of all such as come to Christ for salvation? See John xvii, 15. How would you prove this?

288. Can you call God *your* God? Have you a disposition to praise His name? Why should we praise Him?

289. What shall pass away? What shall not pass away? What is meant by this? What events had Christ predicted in the words which he declares shall not pass away? How long after this was his word fulfilled? How many of the Jews perished in their war with the Romans? What became of the others, who were not destroyed?

290. What of God's way? Of His word? What is He to such as trust in Him? What is meant by this figurative expression?

291. What is the word of Jehovah? How are His works done?

292. What is meant by one's receiving the testimony of God? What does such a one, himself, testify?

293. Who was the author of the apostle's doctrine? What does he say here of his doctrine?

294. Who was so fully persuaded? Of what was he persuaded? What is this persuasion of Abraham called?

295. Will God perform His promise, if we doubt His word?

When His promise is not fulfilled, through our unbelief, may it be said, that God is not faithful?

296. What is said of Him who hath called us? What will He do? Is this what the apostle is speaking of in the preceding verse? Do you believe this blessing attainable in this life? Do you enjoy it? If we do not enjoy it now, when should we expect it? See 2 Cor. vi, 1, 2. Is it safe for us to defer this great work till the hour of death?

297. To what fellowship have Christians been called? By whom have they been called to this state? Is not this a most distinguishing privilege? Is it your happiness to enjoy it? Should we not strive to bring as many to the enjoyment of this fellowship as we can?

298. Have you made a public profession of your faith in Christ? What are we here exhorted to do? By what consideration is this exhortation enforced? Have you had any severe temptations about the profession you have made? Is not this text addressed to such?

299. Of whom is this spoken?

300. Is it the will of God that His people should suffer? What should such do? May all the calamities which wicked men suffer be resolved into the will of God, in the above sense? Why not?

RECITATION XVII.

God is the creator, governor, and preserver of all things.

301. In the beginning God created the heaven and the earth, Gen. i, 1.

302. For with thee is the fountain of life, Psa. xxxvi, 9.

303. A father of the fatherless, and a judge of the widow is God in his holy habitation, Psa. lxxviii, 5.

304. Thou openest thine hand, and satisfiest the desire of every living thing, Psa. cxlv, 16.

305. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation, Dan. iv, 3.

306. O LORD, thou preservest man and beast. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings, Psa. xxxvi, 6.

307. Thou visitest the earth and waterest it, [or after thou hadst made it to desire *rain*:] thou greatly en-

richest it with the river of God, *which* is full of water : thou preparest them corn, when thou hast so provided for it, *Psa. lxxv, 9.*

308. The living God, which made heaven, and earth, and the sea, and all things that are therein ; who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, *Acts xiv, 17.*

309. O LORD, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches ; *so is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts. There go the ships ; *there is* that leviathan, *whom* thou hast made to play therein, *Psa. civ, 24.*

310. These wait all upon thee, that thou mayest give *them* their meat in due season. *That* thou givest them they gather ; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created ; and thou renewest the face of the earth, *Psa. civ, 27.*

311. That ye may be the children of your Father which is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, *Matt. v, 45.*

312. By the breath of God frost is given, and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud ; he scattereth his bright cloud, and it is turned round about by his counsels ; that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy, *Job xxxvii, 10.*

313. He giveth to all life, and breath, and all things, *Acts xvii, 25.*

314. O LORD God of our fathers, *art* not thou God in heaven ? and rulest *not* thou over all the kingdoms

of the heathen? and in thine hand *is there* not power and might, so that none is able to stand before thee? 2 Chron. xx, 6.

315. Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give strength unto all, 1 Chron. xxix, 12.

316. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv, 11.

317. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop *upon* the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing, Psa. lxxv, 11.

318. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x, 12.

319. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. Rom. xi, 36.

NOTES ON RECITATION XVII.

301. *In the beginning*] The act of creation was the first thing which the Deity did in relation to this world of human intelligences; and, in fact, the Scriptures speak of nothing else which He ever did, previous to this. *God created*, caused that to be, which never was before; *אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ*, *the substance of the heavens, and the substance of the earth*; that substance out of which He made the solar system, and innumerable systems beside, and from which all material things have since been formed.

302. *The fountain of life*] God is not only the great author of life, but the only preserver of all created existence.

304. *Satisfies the desire of every living thing*] He merely opens His hand, and the wants of all are richly supplied.

307. *Thou visitest the earth*] Thus, frequently, God is represented as taking the minutest oversight of every part of the earth, to see and watch after its welfare, to provide for its wants, and supply all its necessities.

308. *He did good*] Even to those nations who were not favoured with an express revelation of His will, the great and good Being did good. He gave such lucid exhibitions of His own unoriginated goodness, in bestowing upon them the innumerable gifts of His bounty, that they might savingly know and love their creator.

309. *The earth is full of thy riches*] The evidences of thy consummate skill and goodness appear in every part of the world. The earth, diversified with hills and dales, clothed with verdure, and variegated with an almost endless variety of flowers, shrubs, and trees, yielding fruit in the greatest profusion, is constantly showing forth the riches of its Creator's goodness. And not this earth only, but also, יָהּ הַיָּם גְּדוֹל וְרַחֵם יְדֵי, *this very sea, of hands, great and extensive*, shows thy creating and preserving energy. In its wide range, innumerable forms of life may be found, from the exceedingly small and scarcely perceptible creeping things, up to those huge monsters which sport and play in its unfathomable depths.

By the leviathan, mentioned here, and in a few other places in the Bible, probably nothing more is meant than to signify some large marine animal, but of what particular genus or species, however, it is not now possible for us correctly to determine. Here it may mean the whale, in other places it may mean the crocodile, or perhaps the hippopotamus.

It is very probable the psalmist wrote this passage in full view of the Mediterranean sea, which lay west of the land of promise, and to which he here alludes.

310. *These wait all upon thee*] Here the creeping things, the fish of the sea, and the monsters of the great deep, are represented as actually looking up to God, and waiting upon him for their necessary food!

311. *On the just, and on the unjust*] He gives to all freely, to the just or virtuous, because they are His children, and to the unjust or wicked, that they may repent and become such.

313. *He giveth to all life*] We have seen above, 302,

that God is the fountain and the very source of life ; here too we are informed that He not only gives life to all that have life, but He also bestows the faculty for respiration, by which this life is preserved. Every breath we breathe is an unmerited gift of Heaven.

319. *For of him, and through him, and to him, are all things*] It requires the constant exertion of that same omnipotent energy which produced this world, to keep it in being. Without His all-pervading, upholding influence, it would happen to this world, and the whole solar system, as the psalmist says, 310, of the animals in the sea, when God hides His face from them, they die, they return to their dust ; so the course of universal nature would be dissolved, and return to undistinguishable chaos again.

QUESTIONS ON RECITATION XVII.

What is the subject of our present recitation ?

301. What action does the Bible declare was the first which God performed in relation to this world ? What is meant, when it is said God created ? What did He create ? What did He make out of this substance ? Have you ever read in the Scriptures of any material thing, which it is said God created, since the time mentioned here ?

302. What is God ?

303. Of whom is He, in a peculiar sense, the Father ? Is He your Father in this sense ? Of whom is He the judge ? What influence should this consideration have on the minds of such as are widows indeed ?

304. Whose desires does God satisfy ? How does He satisfy them ?

305. What of His signs ? Of His wonders ? Of His kingdom ? Of His dominion ?

306. Whom does God preserve ? Where should men put their trust ? Why so ?

307. What is God here represented as doing ? What is the object of this watchful solicitude ?

308. What has God made ? What did He do ? To whom ? What is meant by His doing good ? To what did the rain and fruitful seasons bear witness ? What was His design in the bestowment of these blessings ?

309. What of God's works ? How were they made ? What is full of His riches ? What does this mean ? What is said of the sea ? What is meant by leviathan ? To what sea does the psalmist probably allude here ? In what position did this sea lay to the promised land ?

310. What is said here to wait upon God ? For what do they wait ? What important lesson should we learn from this ? What do they gather ? From what cause are they troubled ? What causes their death ? By what means are they reproduced ? Does this text

afford us some reason for believing that the brute creation will be raised to life again, in a future state?

311. What should we do in order to be the children of God? On whom does He cause the sun to rise? Upon whom does He send the rain? Why does He give to the just? Why to the unjust? How does He give to all?

312. What is given by the breath of God? How does He weary the thick cloud? For what purposes does He cause the clouds and the rain to come and go at His command?

313. What does God give? What does He give more than life? Is your very breath, then, a gift? Are you as sensible of this as you should be?

314. Over whom does God rule? Can any stand before Him?

315. From whence come riches and honour? Over whom does He reign? What is in His hand?

316. Of what is He worthy? Why? For what were all things created?

317. With what does God crown the year? Upon what does the fatness of His paths drop? What happy consequences are here said to follow?

318. By what has He made the earth? By what has He established the world?

319. By what means is this world kept in being? What would be the consequence, if His energy were withheld from this world even one moment? What general view is given in this recitation of the character of God? With what conviction should our minds be impressed in the contemplation of this subject?

RECITATION XVIII.

The mercy of God. His compassion and long-suffering.

320. The LORD *is* long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, Numb. xiv, 18.

321. For the LORD thy God *is* a merciful God, Deut. iv, 31.

322. For the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him, 2 Chron. xxx, 9.

323. But thou, O LORD, *art* a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth, Psa. lxxxvi, 15.

324. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not; yea, many a time

turned he his anger away, and did not stir up all his wrath, *Psa. lxxviii, 38.*

325. The LORD *is* merciful and gracious, slow to anger and plenteous in [or great of] mercy, *Psa. ciii, 8.*

326. Gracious is the LORD, and righteous; yea, our God *is* merciful, *Psa. cxvi, 5.*

327. But thou *art* a God ready to pardon, [or, of pardons,] gracious and merciful, slow to anger, and of great kindness, and forsookest them not, *Neh. ix, 17.*

328. Nevertheless, for thy great mercies' sake, thou didst not utterly consume them; for thou *art* a gracious and merciful God, *Neh. ix, 31.*

329. For he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil, *Joel ii, 13.*

330. The Lord is very pitiful, and of tender mercy, *James v, 11.*

331. For I know that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil, *Jonah iv, 2.*

332. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, *2 Cor. i, 3.*

333. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, *Eph. ii, 4.*

334. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, *2 Pet. iii, 9.*

335. The long-suffering of our Lord *is* salvation, *2 Pet. iii, 15.*

336. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy, *Micah vii, 18.*

337. But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, *Psa. ciii, 17.*

338. Like as a father pitieth *his* children, so the LORD pitieth them that fear him, Psa. ciii, 13.

339. LORD, in trouble have they visited thee, they poured out a prayer [or secret speech] *when* thy chastening *was* upon them, Isa. xxvi, 16.

340. And he said, I will make all my goodness pass before, and I will proclaim the name of the LORD before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, Exod. xxxiii, 19.

NOTES ON RECITATION XVIII.

320. *The Lord is long-suffering*] The terms, *long-suffering*, *mercy*, *compassion*, *patience*, and *pity*, are nearly synonymous, when applied in the Bible to the Divine Being; and they are used to signify that *kind disposition* which He is pleased to exhibit toward human intelligences who have sinned against Him, and demerited His wrath and displeasure. *The Lord is long-suffering*; He bears with the wickedness of sinners during their time of probation, and is not easily provoked to deal with them according to the dictates of His justice. See 1 Peter iii, 20.

321. *A merciful God*] By the mercy of God we may understand that infinite perfection in His nature which disposes Him to pity and relieve the miseries of His creatures, who are in a gracious state of probation. The mercy of God springs from His infinite goodness, see 241, and is the counterpart to His wrath; and it bears the same relation to His goodness, which His wrath does to the attribute of His justice. To illustrate this; suppose the case of a criminal, apprehended, tried, convicted, and condemned to die. Now the question arises, what can save the culprit from suffering the penalty of the law which he has broken? If the penalty be *unjust*, JUSTICE will save him, but if the penalty be just, and such as he ought to suffer, both *justice* and *goodness* will demand its infliction, and nothing but *pity*, or sheer *mercy* alone, can prevent him from suffering it. So the infinite God has pitied a world of sinners, who were exposed to eternal death, and in the exercise of His mercy alone, He has opened the way by

which they may escape the just penalty of His broken law, and live for ever.

322. *The Lord your God is gracious*] He is disposed to favour you, for such is your condition, as sinners, that if He were to deal with you after the strict principles of justice and goodness, you could not be saved, you would inevitably be cut off and cast away from His favour for ever.

323. *Full of compassion*] As the attribute of His goodness is infinite, so there is no lack of compassion toward all such as repent and comply with the conditions upon which He has promised to forgive and save them.

327. *A God ready to pardon*] In the exercise of thy mercy, thou art ready to forgive the sins which we have committed against thee, so that we shall not be punished according to the demands of thy justice, or the demerit of our sin.

328. *Thou didst not utterly consume them*] And yet it was just that they should have been consumed, or otherwise it would not and could not have been an act of mercy in sparing them; hence it cannot be true that a sinner can be punished for his sins, and yet be saved at the same time.

329. *Repenteth him of the evil*] God purposes to punish sinners and nations for their wickedness, unless they repent, and this punishment is here called an evil; but when such turn from the sin for which God had threatened to punish them, then the Deity repents, alters His purpose, and prevents the evil which He designed to bring upon them.

330. *The Lord is very pitiful*] He is tenderly moved to relieve such as enjoy a state of probation, from the miseries which they endure.

335. *The long suffering of our Lord is salvation*] God waits, and has patience, and bears long with sinners, that they may embrace the salvation which He offers them. Every sinner thus spared, enjoys a present salvation from the punishment to which his sins have exposed him.

337. *The mercy of the Lord is from everlasting to everlasting*] The word חֶסֶד, here rendered mercy, “signifies, more particularly,” says Dr. A. Clarke, “the exuberant goodness of God.” Gesenius renders it by *benefi-*

cence, and Tromii gives it the sense of *benignitas*, *goodness*, *benignity*.

339. *Lord in trouble have they visited thee*] The original of this text is exceedingly affecting. יְהוָה בָּצַר בְּקִרְוֹ, JEHOVAH! *in distress they looked around for thee*. They forgot the Lord in the time of their prosperity, but when trouble overtook them, then they cried in their heart and looked around to find the friend whom they had forsaken.

340. *And will have mercy on whom I will have mercy*] Though the Israelites deserved to be cut off for ever for their rebellion against the Lord, yet in answer to the prayer of His servant, they were spared, and to convince and confirm Moses in the hope of His promised favour, He condescends to show him His glory, as no mortal had ever seen it before, and for which these words assign the reason; as though the Deity had said, It is because I am disposed to have mercy, that I spare this stiff-necked and rebellious people, and not because there is any merit in them, or in any one else; My mercy, therefore, in sparing them, is from My own unoriginated goodness and benevolence.

QUESTIONS ON RECITATION XVIII.

What is the subject of this recitation?

320. What is meant by the terms long-suffering, mercy, &c, when applied to the Divine Being? What is meant by the long-suffering of God? How was it manifested in the days of Noah? How does the text say it is manifested? Because God is merciful, will He, therefore, clear the guilty? Do not sinners hope to be cleared from the punishment due to their sins? Will any such be forgiven who do not repent?

321. What do you understand by the mercy of God? From what does it spring? What relation does it bear to His goodness? Can the attributes of God's justice and goodness alone, save a sinner from the just penalty of His broken law? What must save him, if he be saved? What then must be the nature of the sinner's guilt, if God may cast him off for ever from his favour, without impeaching either His goodness or justice? To what is the mercy of God opposed, or of what does it seem to be the counterpart? What has God done in the exercise of His mere mercy?

322. What is the Lord our God? What will He not do? On what conditions will He not do this? What would be the consequence if God were to deal with us according to the strict principles of justice, without the interposition of His mercy? What is meant when it is said God is gracious?

323. What is here said of God? What is meant by His being full of compassion?

324. What did God do for the Israelites? What reason is here assigned for this? Were those Jews punished as much as they deserved?

325. What is the Lord? What may we infer when the Bible declares so often that God is slow to anger, and ever ready to have mercy?

326. What description is here given of God?

327. What is meant by God's being ready to pardon? When it is said, God in His mercy forsook not such as had sinned against Him, does it not follow, that if he had dealt with them according to the strict principles of justice, they would have been destroyed? Are such punished according to the demerit of their sin, who are pardoned?

328. Did this people deserve to be consumed? Why were they not consumed? If they did not deserve to be consumed, would it be in the exercise of *mercy*, properly speaking, that they were not consumed, or *justice*? Is it not, then, a manifest contradiction, to say that a sinner is punished for his sins, and yet that he is saved from them, at one and the same time?

329. On what conditions does God purpose to punish nations and sinners for their wickedness? What is this punishment called? What is meant by God's repenting, as in this text?

330. What is the meaning of this passage?

331. On what conditions does the Deity change His purpose concerning the evil which He threatens to bring upon any one? Why does He thus repent?

332. What appellations are here given to God? How should we bless Him?

333. How has God exhibited the richness of His mercy?

334. How does it appear that God is not willing that any should perish? Does it not appear from this passage that some are really in danger of perishing? And would you not infer from it, also, that God never did, in any way, design that any should sin, in order that they might perish?

335. What is the long-suffering of God? What is meant by this? What is that salvation which every impenitent sinner now enjoys?

336. What is meant by God's passing by transgression? What reason is here assigned for this?

337. What is properly meant by the word here rendered mercy? Is the attribute of God's goodness originated? Will it have an end? To whom is it particularly manifested?

338. What does the Lord do for such as fear him?

339. Whom do men generally forget in time of their prosperity? When trouble overtakes such what do they often do?

340. Was there any merit in the Jews, which could be considered as a reason why they were not instantly destroyed as soon as they sinned? Why, then, were they not cut off? What reason does God assign for His having mercy on them, in answer to the prayer of Moses? Have you felt how deeply we are each of us interested in the subject of this recitation? What emotions should its consideration inspire in our hearts?

RECITATION XIX.

The displeasure of God. His wrath and anger.

341. The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, Deut. xxix, 20.

342. And there shall cleave nought of the accursed thing to thine hand ; that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, Deut. xiii, 17.

343. For there is wrath gone out from the LORD, the plague is begun, Num. xvi, 46.

344. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them, Exod. xxxii, 10.

345. Shouldst thou help the ungodly, and love them that hate the LORD ? therefore *is* wrath upon thee from the LORD, 2 Chron. xix, 2.

346. Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us, 2 Chron. xxix, 10.

347. By the blast of God they perish, and by the breath [or anger] of his nostrils are they consumed, Job iv, 8.

348. Because *there is* wrath, *beware* lest he take thee away with *his* stroke : then a great ransom cannot deliver thee, [or turn thee aside,] Job xxxvi, 18.

349. They have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isa. i, 4.

350. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate ; and he shall destroy the sinners thereof out of it, Isa. xiii, 9.

351. And the hand of the LORD shall be known towards his servants, and *his* indignation towards his enemies, Isa. lxvi, 14.

352. And I myself will fight against you with an

outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath, Jer. xxii, 5.

353. Therefore, now, thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye *this* great evil against your souls ;—in that ye provoke me unto wrath with the works of your hands, Jer. xliv, 8.

354. The hand of our God *is* upon all them for good that seek him ; but his power and his wrath *is* against all them that forsake him, Ezra viii, 22.

355. Therefore have I poured out my indignation upon them ; I have consumed them with the fire of my wrath ; their own way have I recompensed upon their heads, saith the LORD, Ezek. xxii, 31.

356. And I will pour out mine indignation upon thee ; I will blow against thee in the fire of my wrath, Ezek. xxi, 31.

357. Who can stand before his indignation ? And who can abide [or stand up] in the fierceness of his anger ? Nahum i, 6.

358. O generation of vipers, who hath warned you to flee from the wrath to come ? Matt. iii, 7.

359. He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him, John iii, 36.

360. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ; because that which may be known of God is manifest in them, [or to them,] for God hath shewed *it* unto them, Rom. i, 18.

361. Or despisest thou the riches of his goodness and forbearance and long-suffering ; not knowing that the goodness of God leadeth thee to repentance ? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and the revelation of the righteous judgment of God, Rom. ii, 4.

362. Who will render to every man according to his deeds ; to them who, by patient continuance in well doing, seek for glory and honour and immortality,

eternal life ; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, Rom. ii, 6.

363. Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience, [or unbelief,] Eph. v, 6.

364. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i, 10.

365. Much more then, being now justified by his blood, we shall be saved from wrath through him, Rom. v, 10.

NOTES ON RECITATION XIX.

341. *The anger of the Lord*] Anger, when affirmed of God, never signifies a passion, or desire for revenge ; but that displeasure or indignation of the Divine mind which is caused by the transgression of His law ; and which arises from His immutable justice and infinite purity. The Hebrew, *חָרָה*, signifies *to burn, to be kindled* ; and hence the anger of God is frequently said *to wax hot*, and *to smoke* against His enemies, by which we are to understand the dreadful severity of that displeasure which God will execute on all such as do not comply with the conditions of His salvation. See 581. Our English word *anger* comes from the Latin, *angor, vexation, ango, to vex* ; which is made up of *an, or ad, against*, and *ago, to act* ; and this gives a good idea of the disposition and conduct of the infinite Being toward all those to whom He stands opposed.

343. *Wrath gone out from the Lord*] The Scriptures, in attributing wrath to God, most evidently design to teach us the certainty and severity with which the curse of God's law will be inflicted on the finally impenitent sinner. To signify this disposition of the Divine mind a number of terms or words are used ; but they involve the same principle, and teach the very same thing. *אֵף*, *anger*, and, by way of eminence, the anger of God ; *עַם*, the *punitive anger* of God ; *בָּעַם*, *to be grieved, dis-*

pleased, to be angry ; עָבַר, Divine wrath, from עָבַר, to pass, to become wroth ; and hence to be transported with anger. See Psa. lxxviii, 21 ; lix, 62 ; where the idea above noticed on חָרָה, is kept up. The wrath of God is certainly a perfection in the same sense that His mercy is a perfection ; for it bears the very same relation to the attribute of His justice, which His mercy holds to that of His goodness.

344. *That my wrath may wax hot against them]* This passage, and others, in which *anger, wrath, jealousy, indignation*, and the like terms are applied to God, are anthropopathic, just in the same sense that all those are which ascribe *mercy, kindness, and tender pity* to God, and no more. The Scripture doctrine of God's wrath, must stand or fall with that of His mercy. Wrath or anger, as explained above, is affirmed of the Divine Being in the Bible, expressly, about three hundred and fifty times, and implied in other passages as many times more. Now, though we are not to suppose, from these terms, that God is ever excited with passion, or a desire for revenge, yet they do show, incontrovertibly, that there is a disposition in the Divine mind, caused by the transgression of His law, to punish impenitent sinners ; and which disposition is really and truly *the indignation, the displeasure of God ;* and as His infinite nature exceeds the finite nature of man, so His wrath and anger infinitely exceed all the conceptions which human intelligences can properly form of a nature which is incomprehensible.

346. *That his fierce wrath may turn away from us]* God is not inexorable ; His wrath is toward the impenitent ; when they comply with the invitations of the Gospel, His wrath ceases. See 739.

349. *They have provoked the Holy One of Israel unto anger]* Their sins have caused His dreadful displeasure. A thought suggests itself on this text, which it may not be improper to put down here. Admitting the truth of that doctrine which says that *God has eternally, or from all eternity, foreordained whatsoever comes to pass*, it follows, as an undeniable consequence, that *God has been provoked from all eternity*, and that *He has been angry from all eternity ;* for it must be palpably evident to any one who

will reflect for a moment, that the provocation and the anger mentioned in this and many other places, must be as really and de facto, *eternal*, as the decree which fixes their certainty. Hence, if there never was a time when those sins by which the Deity has been provoked to anger, were not as certain as they were after they were committed, then, in that case, it will follow, that there never has been a time when He was not provoked, and when He was not angry; for who cannot see that *God was just as certainly angry before sin was committed, as it was then certain to His mind that sin would be committed!*

357. *Who can abide*] Or, as the margin has it, *who can stand up?* And so in Rev. vi, 17. The great day of His wrath is come, and who shall be able to stand? God Himself gives an answer to this inquiry, see 554.(4. Those only can stand up, or live, in a time of God's displeasure, whom He enables to do so, as He did Pharaoh.

359. *The wrath of God abideth on him*] While the sinner continues in a state of impenitence and unbelief, he is exposed to the *ὀργή*, *punishment* of God, the evil which God will inflict upon him, so sure as he dies without repentance. While he lives, he is exposed to God's displeasure; when he dies, he must *suffer* it. That *οργή*, here means *punishment*, which is the effect or consequence of wrath, is fully confirmed by the *usus loquendi* of the New Testament. So in Rom. xiii, 4, *A revenger to execute wrath [punishment] upon him that doeth evil.* Rom. iii, 5, *Is God unrighteous who taketh vengeance? [who executes punishment?]* Eph. v, 9, *For God hath not appointed us to wrath [or punishment;]* and for this plain reason, because he has forgiven our sins which demerited His wrath, hence we shall not be punished for them; thus we have *obtained salvation by our Lord Jesus Christ.* See 361, 362, 363, 364, and 365, where this word is used in the same sense.

361. *Against the day of wrath*] This confirms the idea advanced above, that while the sinner lives in a state of probation, he is not punished, he does not actually suffer the wrath of God; he is, however, constantly liable to suffer it, and he augments this danger by adding iniquity to sin, treasuring up wrath against the day when this state of probation shall have closed, and God shall execute upon

him the curse of His law according to the demerit of his guilt.

362. *Who will render to every man according to his deeds*] Neither the text, nor the Bible any where, declares that God does now, during this life, *render to every man according to his deeds*; because this cannot be done, either in mercy or justice, till every man has closed, finally and for ever, his state of probation.

364. *Delivered us from the wrath to come*] Saved us from the punishment to which our sins had exposed us.

365. *We shall be saved from wrath*] We are already saved from the guilt of sin, through the blood of Christ; from which it is evident we shall escape the punishment which will certainly come upon all such as neglect so great salvation.

QUESTIONS ON RECITATION XIX.

What is the subject of the present recitation?

341. What are we to understand by the anger of God? What is meant when it is said the anger of God shall wax hot and smoke against His enemies? Can you give the etymology of the English word anger? How does this apply to the Scriptural idea of God's anger?

342. What prohibition is here enjoined? What reasons are assigned for our observing it?

343. What are we to understand by the wrath of God? What are some of the terms used to signify this? Are they synonymous? In what sense is the wrath of God a perfection? Is the term wrath ever used to signify a passion, merely, or a revengeful disposition in the Divine Being? What is the cause of God's wrath? On what attributes is it founded, or from what attributes does it arise?

344. In what sense are this and the like passages anthropopathic; or, spoken after the manner of men? With what other doctrine does the Scripture account of God's wrath stand? How many times does the Bible expressly affirm wrath of God? In how many more places is it probably implied? What important inference may we draw from these facts? By how much may we suppose the holy indignation of God exceeds any conception which we can possibly form of it?

345. Is it right to encourage the ungodly in their wickedness? What will be upon us if we do so? How may we be said to help the ungodly?

346. Is God inexorable in his displeasure? How may His wrath be turned away?

347. What is meant by the blast or breath of God? What characters perish by it?

348. What fact is asserted here? Of what should we beware? What consequences will follow if we finally neglect this caution?

349. What did the Jews do? How did they provoke God? What absurd consequences follow the doctrine of an eternal decree? If God decreed that sin should exist, must he not have been provoked just as much before it existed, as he was afterwards? If this doctrine does not involve a most evident absurdity, can you tell what does?

350. Whom does God here threaten to destroy? With what shall the day of destruction come? Have you good reason to believe that you are prepared to meet it?

351. What is to be understood by the Lord's hand here? What by its being known towards His servants? Who are the enemies of the Lord? What is towards them?

352. Who will fight against the enemies of the Lord? How will He do so? What is meant by this?

353. Who is speaking here? Must not what He says be immensely important? Against whom do we commit evil as well as against the Lord? How is He provoked?

354. Upon whom is the hand of God for good? What is against those who forsake Him?

355. What did God pour upon such as sinned against Him? How were they consumed? Where is God called a consuming fire? What did He recompense upon the head of his enemies?

356. What will God pour out upon His enemies? Is it a very desirable thing to be an enemy to God?

357. Who is able to stand in a time of God's displeasure? What is meant by being able to stand?

358. What is meant by the wrath to come? Have you not been warned to flee from it? Will repentance save us from temporal calamities?

359. What is meant by the wrath of God, mentioned here? When is the impenitent sinner merely exposed to it? When does the finally impenitent suffer it? How do you prove that the word here rendered wrath, signifies punishment?

360. What is revealed from heaven? If God signifies His displeasure against sin now, may we not suppose His displeasure will be still more dreadful when the sinner's probation is closed? Can any part of mankind be considered guiltless, who have not some knowledge of what God requires of them? Why not?

361. How does the sinner treasure up wrath? During what time? Against what day? Does he actually suffer the wrath of God during his probation?

362. What important fact is here asserted? Why cannot men be rewarded during their state of trial? What will God render upon such as seek for honour and immortality? What upon such as do evil? When will He do this?

363. Against what are we cautioned here? By what consideration is this caution enforced?

364. For whom should we wait? From what does He deliver such as come to him?

365. What is meant here, by our being justified by Christ's blood? What inference is drawn from this fact? Finally, let me ask, what should be dreaded more than *sin*, and the *displeasure of the INFINITE* God?

RECITATION XX.

God is the proper object of all religious worship.

366. Thou shalt have no other gods before me. Thou shalt not make thee *any* graven image, *or* any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth : thou shalt not bow down thyself unto them, nor serve them, Deut. v, 7.

367. Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv, 10.

368. Thou shalt fear the LORD thy God ; him shalt thou serve, and to him shalt thou cleave, and swear by his name, Deut. x, 20.

369. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him, John iv, 23.

370. Yea, in the way of thy judgments, O LORD, have we waited for thee ; the desire of *our* soul *is* to thy name, and to the remembrance of thee. With my soul have I desired thee in the night ; yea, with my spirit within me will I seek thee early, Isa. xxvi, 8.

371. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii, 3.

372. Only fear the LORD, and serve him in truth with all your heart ; for consider how great *things* he hath done for you, 1 Sam. xii, 24.

373. The LORD taketh pleasure in them that fear him, in those that hope in his mercy, Psa. cxlvii, 11.

374. God *is* a Spirit : and they that worship him, must worship *him* in spirit and in truth, John iv, 24.

375. The sacrifices of God *are* a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise, Psa. li, 17.

376. Wherefore the LORD said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far

from me, and their fear toward me is taught by the precept of men, Isa. xxix, 13.

377. My son, give me thine heart, and let thine eyes observe my ways, Prov. xxiii, 26.

378. But sanctify the Lord God in your hearts; and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, [or reverence,] 1 Pet. iii, 15.

379. Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread, Isa. viii, 13.

380. But without faith *it is* impossible to please *him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of all them that diligently seek him, Heb. xi, 6.

381. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, Matt. xxii, 37.

382. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. Rev. vii, 12.

NOTES ON RECITATION XX.

366. *No other gods before me*] We may make a god of any thing, in which we seek for enjoyment; or we make an idol of any creature, when we place upon it those hopes and affections which belong alone to our Creator. And "this commandment," says an eminent commentator, "prohibits every species of *mental* idolatry, and all inordinate attachment to *earthly* and *sensible* things. As God is the *fountain of happiness*, and no intelligent creature can be happy but through him, whoever seeks happiness in the *creature* is necessarily an *idolater*; as he puts the *creature* in the place of the *Creator*: expecting that from the gratification of his passions, in the use or abuse of earthly things, which is to be found in God alone. This very first commandment of the whole series is divinely calculated to prevent man's misery, and promote his happiness, by taking him off from all false depend-

ence, and leading him to God himself, the *fountain of all good.*"

This commandment prohibits, absolutely, the use of all images, pictures, and the likeness of every thing, real or imaginary, whether it be in heaven, earth, or sea, in forms of Divine worship. And yet, notwithstanding this plain and express command of the infinite God, images and likenesses of things, real and unreal, have been used more or less in the Romish Church, ever since the beginning of the fourth century after Christ; before which time there is not the slightest authentic evidence that they were ever used by any believers in the Christian religion. The Greek Church, also, makes use of pictures in its forms of worship; from which the Romish Church, in the ninth century, had its rise.

367. *Thou shalt worship the Lord thy God*] To worship God acceptably, three things are necessary:—1. A conviction of His existence and attributes. 2. A due sense of our obligations to Him. And, 3. A proper apprehension of the way in which sinful creatures may come to Him.

368. *Swear by his name*] This means, that they should obligate themselves by His authority, and to perform most faithfully His will. See Gen. xxiv, 3. Thus they appealed to the God of heaven, the just avenger of wrongs, to confirm their obligations, in case they were right and proper, or otherwise. If they were false, and deceived in what they said and did, they acknowledged themselves exposed to His dreadful displeasure, and the endless curse of His broken law. The Jews never made use of an oath, but on the most solemn and important occasions; and the oath was made much more so from its religious nature, and the manner in which it was performed.

369. *In spirit and in truth*] God is worshipped in the spirit when all the affections and dispositions of the human mind are regulated and governed by the monitions of the Holy Spirit; and He is worshipped in the truth, in the true and living way, in opposition to the dead and formal way of many, when His love fills the heart, and His word forms the constant rule of our faith and manners.

373. *The Lord taketh pleasure in them that fear him*] And what a most delightful thought! The great and

adorable Jehovah takes pleasure, delights in such of His poor dependent creatures as fear Him ; such as fear to sin against Him, and strive to do the things which He has commanded.

375. *A broken and a contrite heart*] A heart that feels such a sorrow for sin, as leads one to forsake sin and serve God.

378. *Sanctify the Lord God in your heart*] A clause in the Lord's prayer will throw light on this text. Matt. vi, 9, Hallowed be thy name, *let thy name be sanctified* ; for the verb *αγιάζω*, *to separate, to consecrate, to reverence*, is used in both places. So we sanctify or reverence God in our hearts, when our thoughts, words, and actions, correspond with His word. Then we shall possess a Scriptural hope of everlasting life, and with this kind of *Φόβος*, *reverence*, as in the margin, we shall be properly prepared to give an answer as to the reason of our hope, which no enemy of God can gainsay or resist.

QUESTIONS ON RECITATION XX.

In what light is the Deity presented in this recitation ?

366. Can you repeat this text ? How may one make a god, or an idol, of any creature ? What does this commandment prohibit ? In what way, only, may an intelligent creature be happy ? Who is an idolater ? Why so ? What is this commandment calculated to prevent ? What is it calculated to promote ? How will it do this ? What does this commandment prohibit absolutely ? Does any sect, or sects of professing Christians, use images and pictures in their forms of worship ? What sect makes use of images and pictures ? What Church makes use of pictures only ? What sect had its rise from this Church ? When ? How long since images and pictures were first used by these Churches in their forms of worship ? How must this practice be viewed in the light of this plain and express command of the infinite God ?

367. Whom shall we worship ? What is the first thing necessary that we may do so acceptably ? What is the second ? The third ?

368. What important duty is here enjoined ? What is meant by swearing by His name ? On what occasions did the Jews make use of an oath ? For what purpose did they then appeal to God ?

369. Whom does God, our heavenly Father, seek to worship Him ? When do we worship Him in the spirit ? When do we worship in truth ?

370. How should we wait for God ? For whom should the desire of our soul be ?

371. How do such as are circumcised in their heart worship God ? In whom do they rejoice ? In what have they no confidence ? Have you reason to believe that you are one of this number ?

372. How are we commanded to fear and serve God? What reasons urge this duty upon us?

373. In whom does God take pleasure? Who are those that fear Him?

374. What is God? How must he be worshipped? Should we not always remember this truth when we assemble for His worship?

375. What is an acceptable sacrifice to God? What is meant by a broken and contrite heart? Have you ever felt this sorrow?

376. How is the fear of God, in the minds of some men, regulated? How do such draw near to God? How do they honour Him? Where is their heart? Can the worship of such be acceptable to God?

377. What are we commanded to *give* to God? Have you done this? Will God accept of any thing else in place of our heart? Is He not infinitely worthy of such a gift?

378. Whom should we reverence in our hearts? How may we do so? What should we be ready to do? How may we be prepared to give such an answer? When one manifests reluctance against assigning a reason for his hope of heaven at a proper time, what may we infer? With what dispositions or tempers should one assign the reasons for his hope? Have you a hope of heaven? Why do you hope for heaven?

379. From what part of the Bible is this passage taken? Is it unlikely that St. Peter had his mind upon this text when he wrote the one we have noticed above? Who is the only proper object of our fear?

380. What is that without which it is impossible to please God? Have you this faith? What must one believe who comes to God? Of whom is He a rewarder?

381. What is the first and great commandment? Is it not a very desirable thing to love God with all the heart? What is implied in loving Him with all the heart? Do you enjoy this inestimable blessing?

382. What do the heavenly intelligences say when they fall on their faces and worship God? And how does Christ command us to pray, that God's will may be done on earth?

RECITATION XXI.

The unconditional and unchangeable purpose of God.

383. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii, 15.

384. By myself have I sworn, saith the LORD;—that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven; and in

thy seed shall all the nations of the earth be blessed, Gen. xxii, 16.

385. For when God made promise to Abraham, because he could swear by no greater, he sware by himself. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us, Heb. vi, 13.

386. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii, 23.

387. For of a truth, against thy holy child Jesus, whom thou hast anointed, (both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,) for to do whatsoever thy hand and thy counsel determined before to be done, Acts iv, 27.

388. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i, 20.

389. Whom God hath set forth [or foreordained] *to be* a propitiation through faith in his blood, Rom. iii, 25.

390. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, Rom. viii, 29.

391. But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory, 1 Cor. ii, 7.

392. Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began, 2 Tim. i, 9.

393. Blessed *be* the God and Father of our Lord

Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love ; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i, 5.

394. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself ; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him ; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i, 9.

395. How that by revelation he made known unto me the mystery ; as I wrote afore, [or a little before,] in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ ; which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit ; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promises in Christ by the Gospel, Eph. iii, 3.

396. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ; and to make all *men* see what *is* the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ ; to the intent that now unto the principalities and powers in heavenly *places* might be known, by the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. iii, 8.

NOTES ON RECITATION XXI.

383. *It shall bruise thy head*] Or, rather He, that is Christ, shall bruise thy head ; as it is certain, that הוא

is used as a personal pronoun of the third person singular ; and when so used is generally in the masculine gender, or it should be so rendered in English. See Gen. ii, 11 ; iv, 20. "And this word," says Lowth, "is often equivalent to the *true and eternal God*." So it is used in Deut. xxxii, 39 ; Isa. xliii, 10 ; Psal. cii, 27.

This passage of Scripture is exceedingly full of interest ; and it is particularly worthy of consideration for a number of reasons. (1. Because it announces the very formation of God's purpose to open the way for man's salvation. (2. Because of the particular time when these words were uttered ; it was immediately after man sinned, and so soon after the creation, that in many places in the New Testament it is dated *at* and *from the foundation of the world*. Hence it is also called a predetermination, because it preceded every other dispensation with which any age of the world has been distinguished since this world was made.

384. *Thy seed*] That is, in Christ ; so Christ is expressly called the seed of Abraham, Heb. ii, 16. Here God explains to Abraham the same purpose mentioned above ; and shows him, that, in its fulfilment, the way of salvation should be opened for the whole world of mankind.

386. *Determinate counsel and foreknowledge of God*] That knowledge which God had of the need in which all sinners, who ever might live, would stand of salvation, when He formed the purpose, mentioned 383, to provide salvation for them. As though the apostle had said, Jesus Christ was not an impostor, as many of you suppose, though indeed he was crucified as a malefactor ; for he was known and approved of God, as you might know, *from the signs and wonders which God wrought by him*, he having come into the world according to the fixed determination of God, as we have already seen 383.

487. *Thy counsel determined before*] This refers to 383, above. At that time God determined that Christ should come into this world to make an atonement for sin. After Christ was born and baptized, He was anointed for this work ; but against Him Herod, Pontius Pilate, with the Gentiles and people of Israel, were gathered together.

388. *Before the foundation of the world*] The first and proper meaning of $\pi\rho\acute{o}$, here rendered *before*, relates to *place*, and signifies *in front, at, or in the presence of a person or thing*. Thus, in Job iv, 15, Then a spirit passed before my face; an image before mine eyes. Dan. viii, 3, There stood before the river a ram, which had two horns. And so in many other places. When this preposition is used in composition to signify time, it has the sense of *previous, formerly*. So in the text it is used to signify previous time as far back as the period when this world was made; and it must be explained here by the same rule by which we explain and understand the following places:—Before thou camest forth out of the womb, I sanctified thee, Jer. i, 5. And the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den, Dan. vi, 24. The wicked go astray as soon as they are born, speaking lies, Psa. lvi, 3. There are but three places in the whole Bible where the phrase $\pi\rho\acute{o}$ καταβολῆς κόσμου, *before the foundation of the world*, is used when reference is made to the purpose of God, now under consideration. This is one, the other is 393, and the third is in John xvii, 24. In this last-mentioned text, Christ is speaking of himself as a *sacrifice* for sin; and affirms that the Father had loved him *as such*, ever since the foundation of the world, *at which time he was appointed* for this purpose. Now, that there was no design in either of these places to refer to time *beyond* the actual creation of this material universe is conclusively evident, from the following considerations:—

(1. The phrase ἀπὸ καταβολῆς κόσμου, *from the foundation of the world*, is used *seven* times in the New Testament to designate time *since* the creation of this material world; and in four of these places it is used expressly to designate the *origin* of the very same decree referred to by the phrase *before the foundation of the world*. See Matt. xiii, 35; xxv, 34; Luke xi, 50; Heb. iv, 3; ix, 26; Rev. xiii, 8; xvii, 8.

The English word *from* gives the radical and proper meaning of ἀπὸ, but, as the learned inform us, the Greek preposition is used in a sense somewhat more extensive than the English, and *always* implies *separation* either in

time, place, or some other way. And Winer, in his Greek Grammar of the New Testament, says, that this word is used “to mark the *source, origin, cause, or commencement*” of a thing; and as an example, he refers to Matt. xxv, 34, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” This consideration alone would be sufficient to prove that the purpose of God in relation to the plan of salvation was *originated* at the time mentioned, 383.

(2. There are six parallel passages which speak of this purpose expressly as having been *formed since* the actual creation of this world. See 391, 395, and also Rom. xvi, 25; Col. i, 26; Titus i, 2; 2 Thess. ii, 13. But it was formed before the *Jewish or ancient ages*, as the word *αἰών* in each of these places means, though it is rendered *world*. See 391.

(3. If this purpose is in the strict sense of the word *eternal*, and *never was formed*, then it follows that it does not now exist, for nothing but the *infinite God* is truly *without any beginning*; and not only so, but if it is eternal, these passages under consideration are directly calculated to lead the mind astray concerning the nature of this decree; for these declare plainly, that it was *formed, prepared, and fixed, at or from the foundation of this world*.

390. *Whom he did foreknow*] The word *συμμόρφους*, here rendered *conformed*, is an adjective, and should be rendered *conformable*; though it is followed by the Genitive, as adjectives of this kind sometimes are. Hence the meaning of the text is this:—God, at the time he fixed the plan of salvation, 383, had knowledge of the condition and wants of all men as needing salvation, and then He exercised His mercy and favour towards the whole world, 384, in purposing that Christ should open the way for all, both Jews and Gentiles, to be conformed to the image of His Son. *To know*, sometimes means to *approve*, or *favour*, Prov. i, 6; Matt. vii, 23. By a figure of speech sometimes used in the Bible, the whole is here put for a part, or all who are called are said to be justified. But the following places will show how this is to be taken, Matt. xxii, 14; Mark xvi, 16; Matt. x, 22; Mark i, 37; John iii, 26. Such as accept the Gospel, and comply

with its requisitions, are *glorified* in this present world. See 2 Cor. iii, 18; 1 Pet. iv, 14. The simple design of the apostle in this place was, to show that the Gentiles were called to accept of salvation agreeably to the *original design* of God, when He first formed the plan upon which any sinner could be saved, whether Jew or Gentile. See Rom. iii, 25-29; viii, 31, 32.

391. *A mystery*] The above purpose, 384, 390, of calling the Gentiles to accept of salvation by faith, without the deeds of the Jewish economy, the apostle calls a mystery, that is, it was not so clearly revealed to the Jews or Gentiles, till the opening of the Gospel dispensation, 394, 395, 396. The phrase $\pi\rho\delta\ \tau\omega\nu\ \alpha\iota\omega\nu\omega\nu$, here rendered *before the world*, should be rendered, says Mr. Locke, *before the ages*, meaning the ancient ages of the Jews, by which they computed their time, Lev. xxv, 10, 13, 30, 31.

392. *Before the world began*] This has no reference to a time before this material world began to exist; the meaning is, before the *ancient ages* or jubilees began. The same phrase occurs in Tit. i, 2, on which Dr. Macknight, a pious and distinguished Calvinistic writer, remarks: "Supposing the word $\alpha\iota\omega\nu\omega\nu$, in this verse, to signify eternal, the literal translation of $\pi\rho\delta\ \chi\rho\acute{o}\nu\omega\nu\ \alpha\iota\omega\nu\omega\nu$, would be, *before eternal times*; but that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it *before the world began*." It should be, before the *ancient ages*, referring to the ages or jubilees of the Jews.

393. *Having predestinated us unto the adoption of children*] This decree is here, as in a few other places, called a predetermination, because it was formed before the time when the apostle wrote about it, and previous to the times referred to above.

396. *The eternal purpose*] The *ancient purpose*, for the word here rendered *eternal*, is the very same that is used in the places noticed above, 391, 392, 393, where the meaning, as we have seen, is not *before the eternals*, or *before the eternal times*, as those places should be rendered, in case $\alpha\iota\omega\nu\omega\nu$ here means *eternal*. That is, if this word is used here to signify *unoriginated* and *unending existence*, then it must have this meaning in every other place where it is used when the same thing is spoken of. Thus

we should have in Tit. i, 2, and 2 Tim. i, 9, *before eternal times*, and 2 Cor. ii, 7, *before the eternities*, making these places read so as to mean that this decree was formed *before the eternities began*, which would be a most palpable contradiction, inasmuch as there cannot be but one eternity, nor can this be said to have had any beginning.

QUESTIONS ON RECITATION XXI.

What is the subject of this recitation?

383. By whom were these words spoken? Who is meant by the seed of the woman? What does Lowth say of the Hebrew word here rendered *it*? What is one reason why this passage is so very worthy of our consideration? What is another reason? When were these words spoken? What peculiar phrases occur in the New Testament in relation to this period?

384. Who is meant by the seed of Abraham? Where is He so called? What did God swear He would do in the fulfilment of His purpose?

385. Is it the same counsel of which the apostle speaks here, which is mentioned in Gen. iii, 15, and xxii, 16? What was God willing more abundantly to show unto His people? How did He manifest its immutability? What encouragement should this afford us?

386. What is meant here by the foreknowledge of God? What is meant by the counsel of God? What was the apostle's design in saying this? Did the Jews affect to believe that Christ was an impostor? See Luke xxiii, 18-23. What did they say of Him?

387. To what counsel does this refer? What did God determine, at that time, that Christ should come into the world to do? Who opposed Christ in His work?

388. To what period of time does the word rendered *before*, refer in this text? What other passages must be explained in the same way that we explain this? Is the text in Jer. i, 5, designed to signify any thing more than that Jeremiah was set apart for the prophetic office *very soon after* he was born? How many times does the phrase *before the foundation of the world* occur in the Bible, when allusion is made to the plan of salvation? What is the first argument to prove that this phrase, in these cases, was never designed to designate a period of time beyond the actual creation of this material world? If this purpose was positively originated since this world was created, as many places in the Bible expressly declare, can it properly be called *eternal* or *unoriginated*? If this purpose never was formed, does it now exist? If it does now exist must it not have had a beginning? Can any thing be without beginning, besides the infinite God? Does not the language which the sacred writers every where use concerning this decree, when they speak of it as having been *formed, purposed, and fixed, at, or from the foundation of the world*, prove conclusively, that it has had a beginning, and that it was formed at the very time we have noticed, 383?

390. What is the meaning of this text? What does the verb *to know*, sometimes mean? Are all who hear the Gospel actually justified? How do you prove this? Who are those who are glorified?

Where are they glorified? How is this proved? What was the simple design of the apostle in this place? How is this proved?

391. What is meant by the mystery mentioned in this and 394, 395, and 396? Why was this purpose called a mystery? What is meant by the phrase here rendered before the world? How many years were counted among the Jews for an age or jubilee?

392. According to what purpose are sinners called to accept of salvation? When was this purpose formed, or before what time?

393. Why is this purpose called a *predetermination*? Could it have been so called at the time, 383, when it was formed?

394. Whom did God counsel in forming this decree? See John iii, 16.

395. Do you discover any agreement between this passage and the note on 390, as to the calling of the Gentiles?

396. What is meant by the word rendered eternal in this place? What difficulties will follow if we say it means here *unoriginated* or eternal in the proper sense of this word? See 164.

RECITATION XXII.

Conditional purposes of God.

397. And it repented the LORD that he had made man on the earth, and it grieved him at his heart, Gen. vi, 5.

398. And Moses besought the LORD his God and said, Turn from thy fierce wrath, and repent of this evil against thy people. And the LORD repented of the evil which he thought to do unto his people, Exod. xxxii, 11.

399. Phineas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel. Wherefore say, Behold, I give unto him my covenant of peace, and he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood, Numb. xxv, 11.

400. Doubtless ye shall not come into the land *concerning* which I sware to make you dwell therein;—and ye shall know my breach of promise, [or altering of my purpose,] Numb. xiv, 30–34.

401. For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, Deut. xxxii, 36.

402. Wherefore the LORD God of Israel saith, I said, indeed, *that* thy house, and the house of thy father, should walk before me for ever; but now the LORD saith, Be it far from me, for them that honour me, I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii, 30.

403. O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel. *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*. If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them, Jer. xviii, 6.

404. And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them, Jer. xviii, 9.

405. And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not, Jonah iii, 10.

406. Set thy house in order; for thou shalt die, and not live, Isa. xxxviii, 1.

407. Thus saith the LORD, — If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live; — but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and thou shalt not escape out of their hand, Jer. xxxviii, 17.

408. But he that endureth to the end, the same shall be saved, Matt. x, 22.

409. But the Pharisees and lawyers rejected [or frustrated] the counsel of God against [or within] themselves, Luke vii, 30.

410. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end, Heb. iii, 14.

NOTES ON RECITATION XXII.

397. *Repented*] נָחַם signifies *to change*, and it is used to denote a change of *mind* or *affection*. And the Septuagint have rendered this word by μετανοέω, which often signifies nothing more than a *change of mind* or *purpose*. Our English word *repent*, therefore, does not always give the true meaning of these words, especially when they are affirmed of God, as this word is generally used among us to signify *pain* or *sorrow* for something one has done wrong. This, however, is not the meaning, when these words are applied to God; but they are used to denote a change in the mind or purpose of God. Those passages are no more figurative, therefore, which affirm that God has repented or *changed His purpose*, than any other passages which speak of His will or conduct towards the human family.

It is worthy of remark, that in each of those places where it is said God will not repent, (and there are but one or two instances of this kind, see Numb. xxiii, 29; 1 Sam. xv, 29,) the text explains the meaning of this, by adding that *He will not lie*. So we are to understand, that God is unchangeable both in His nature and the principles by which He governs the world. See 170. Hence He cannot change nor lie; and for this very reason He Himself declares, that He has and will change His purposes concerning men, as really as they change their conduct towards Him. See 200.

399. *An everlasting priesthood*] Yet this purpose was conditional, as the sequel proves. See 402.

400. *Ye shall know my breach of promise*] Or rather, as in the margin, ye shall know *the altering of my purpose*; that is, that I have altered the purpose which I originally formed concerning you. I at first designed to bring the whole of you into the promised land, but as you have proved unfaithful, you shall die and leave your carcasses in the wilderness.

402. *Be it far from me*] This refers to the purpose mentioned 399; God designed it should last for ever, but on the account of the unfaithfulness of Eli, and the wickedness of his sons, it was changed so far as it related to his posterity.

403. *I will repent of the evil that I thought to do unto them*] That is, I will alter my purpose concerning them. Nothing can be more evident, than that by God's saying He will repent, as in this verse, He means that He will change His purpose. The following passage puts this fact beyond contradiction. Jer. iv, 28, Because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. That is, this purpose which I have formed concerning Babylon, I will never alter, till it be fulfilled.

405. *God repented of the evil*] It was His purpose to destroy Nineveh, but the people humbled themselves before Him, and He changed His purpose, and spared them. Now admitting the truth of the notion which prevails concerning an eternal decree in relation to all events, the fourth verse of this chapter declares what was unqualifiedly false, and so does this verse also.

409. *Rejected the counsel of God*] Or rather, as in the margin, they *frustrated* the counsel of God. This text proves, as plainly and directly as any thing can be proved, that God had not decreed, with infallible certainty, how the persons spoken of here should act. It was His design that they should believe the Gospel and be saved. This merciful design of God, however, they frustrated, as many a poor sinner since has done.

QUESTIONS ON RECITATION XXII.

What is the subject of this recitation?

397. What is the meaning of the Hebrew word which is here rendered *repent*? What is it used to signify? Does our English word *repent* always give the true sense of this word? What does the word *repent* generally signify? What does the Hebrew word, rendered by our word *repent*, signify when applied to God? What is meant, in a few places, where it is said God will not repent?

398. What did God design to do unto His people? If He did really design to destroy them, as this text asserts, can it be true that He eternally decreed that He would not destroy them?

399. What was the purpose of God concerning the posterity of Aaron? How long was it to last? Did God finally alter this purpose? What was the occasion of this?

400. What was the purpose which God originally formed concerning the generation of Israelites, addressed in these words? Did He alter this purpose concerning them? What does He say to them here?

401. What will God do when He has chastened His people, and

sees that their strength is gone? What effect should this have on our minds?

402. To what purpose of God does this refer? What is the reason assigned for this change in the Divine purpose? If the words and facts in this case, compared with 399, do not imply a positive change in the purpose of God, what do they imply? If we say that God never alters his purpose concerning any one, however wicked or otherwise he may be, do we not contradict the plainest matters of fact asserted in the Bible? Will He change His purpose concerning such as do not alter their conduct toward Him?

403. How do you prove, that God means by His repenting, as in this place, that He will change His purpose? On what account does He here declare, that He will change His purpose? If God is here speaking of nations, as nations, must not the apostle be speaking of nations in the ninth chapter of Romans, where he quotes a part of this discourse concerning the potter and the clay?

404. On what account does God declare, that He will change His purpose concerning the good with which He promised to benefit a nation? Will He not do the same in relation to individuals?

405. What was God's purpose concerning Nineveh? Was it conditional? How could God say, in truth, "Yet forty days, and Nineveh shall be overthrown," if it was a matter of *infallible certainty* with Him that Nineveh never would be overthrown? If He never had but one purpose, which was to spare the Ninevites, how could it be said in truth that he repented, so that He did not do what He said He would do unto them?

406. Was this purpose unconditional, or unchangeable? How long did Hezekiah live after this?

407. Did God know that Zedekiah might do differently from what he did do, in the case here referred to? If there was something existing, which made it *infallibly* certain how Zedekiah would act, did not this *existence destroy* the *possibility* of his acting any differently from what he did? Does not that existence which renders a thing *so certain*, that it *will not fail to be*, really destroy all opposite *possibility* that it *may not be*?

408. On what conditions is it the purpose of God to save men?

409. What does this passage prove? What was God's counsel concerning these persons? Did this counsel secure their compliance with the conditions of salvation? Why not? What is God's design concerning you? Is it your earnest desire, that this design of God may not be frustrated?

410. On what conditions are we made partakers of Christ?

RECITATION XXIII.

The works of God.

411. And God saw every thing that he had made, and, behold, *it was* very good, Gen. i, 31.

412. And on the seventh day God ended his work

which he had made ; and he rested on the seventh day from all his work which he had made, Gen. ii, 2.

413. Consider the wondrous works of God, Job xxxvii, 14.

414. Many, O LORD, my God, *are* thy wonderful works, *which* thou hast done, Psa. xl, 5.

415. Come and see the works of God, Psa. lxvi, 5.

416. I will remember the works of the LORD ; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings, Psa. lxxvii, 11.

417. His work is honourable and glorious, and his righteousness endureth for ever. He hath made his wonderful works to be remembered, Psa. cxi, 3.

418. We do hear them speak in our tongues the wonderful works of God, Acts ii, 11.

419. *He is* the Rock, his work *is* perfect, Deut. xxxii, 4.

420. For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work ; and bring to pass his act, his strange act, Isa. xxviii, 21.

421. Behold ye among the heathen, and regard and wonder marvellously ; for I will work a work in your days, *which* ye will not believe, though it be told you, Hab. i, 5.

422. O LORD, revive [or preserve alive] thy work in the midst of the years, Hab. iii, 2.

423. Behold, ye despisers, and wonder and perish ; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you, Acts xiii, 41.

424. The LORD shall rejoice in his works, Psa. civ, 31.

425. The LORD *is* righteous in all his ways, and holy in all his works, Psa. cxlv, 17.

426. I will praise thee ; for I am fearfully *and* wonderfully made ; marvellous *are* thy works ; and *that* my soul knoweth right well, Psa. cxxxix, 14.

427. If any man love the world, the love of the Fa-

ther is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii, 15.

NOTES ON RECITATION XXIII.

411. *Very good*] Only good, without any mixture of evil; and as good as it could be. Hence He was pleased with His work, because there was nothing wrong about it nor in it.

412. *On the seventh day*] Rather the sixth day; for so the Septuagint, and the Samaritan and Syriac versions read; and this must be the true reading, because this passage, as well as the whole tenor of the Bible, declares that God rested on the seventh day.

Which he had made] Or, which he had made for making. He finished the work of material creation on the first day. The idea is, that God at first brought into existence that substance, see 301, out of which all material things have since been formed.

417. *His work is honourable*] But suppose we admit the notion which prevails among some, that God designed the existence of all the sin and misery which ever were or ever will be in this world, and in the world to come; would this comport with our views of honour? Or, in other words, Could God design and bring about sin, which disgraces men, or whoever is the subject of it, and yet be honourable in this work Himself?

418. *Wonderful works of God*] The work of grace which God wrought in the hearts of the people.

419. *His work is perfect*] Executed with infinite skill, and every way adapted to the worthy end for which it was designed.

420. *His strange work*] So God's work is called when He chastises those whose disobedience has provoked His displeasure.

421. *I will work a work*] I will send the Chaldeans among you, and ye shall be delivered into the hands of your enemies.

422. *Preserve alive thy work*] This of course must refer to the work of grace, in the salvation of souls.

423. *Behold, ye despisers*] So the apostle accommo-

dates what the prophet said, 421, concerning temporal calamities among the Jews, to signify the danger and evils to which such are exposed who reject the Gospel. And thus many things, originally spoken by the Old Testament prophets, are frequently accommodated to other things by Christ and His apostles.

424. *Shall rejoice in his works*] Then all things which come to pass are not according to God's will, nor can it be said that He designed their existence in any sense of the word.

426. *I am fearfully and wonderfully made*] "The texture of the human body," says Dr. A. Clarke, in his note on this place, "is the most complicated and curious that can be conceived. It is, indeed, *wonderfully made*; and it is withal so exquisitely *nice* and *delicate*, that the slightest accident may impair or destroy in a moment some of those parts essentially necessary to the continuance of life; therefore we are *fearfully made*. And God has done so to show us our *frailty*, that we should walk with *death*, keeping *life* in view; and feeling the necessity of *depending* on the all-wise and continual superintending care and providence of God."

427. *Is not of the Father*] And how could language be more positive in declaring that God has not "unchangeably foreordained whatsoever comes to pass?" Sin is not of God. He never decreed nor willed that it should exist. It is true He saw fit to create this world with the possibility of sin's existing; but there was no existence before man was created that rendered it a matter of *infallible* certainty that sin would exist. The nature and character of God, together with the whole volume of His revealed will, prove this.

QUESTIONS ON RECITATION XXIII.

To what subject is our attention directed in this recitation?

411. What fact is here asserted? What degree of goodness may we suppose existed in the works of God? Had He designed that His work should be polluted and degraded with sin, is it likely that He would have been so well pleased with it?

412. In how many days did God end His work of making the world? When did God create the substance out of which all material things are made? Do you conceive any difference here between *creating* and *making*? What is it?

413. What duty is here enjoined? In what do the wonders of God's working appear?

414. What fact is asserted here? Do men always consider this as they should?

415. Where shall we go to behold the works of God?

416. What pious resolution is formed here? What is meant by meditating on the works of God? With what kind of dispositions should we talk of God's doings? Should we not be careful to maintain such dispositions when we speak of any of His works?

417. What is said here of the work of God? For what purpose has He wrought His wonders? Are we not very prone to forget them? How can God's work be said to be *honourable*, if we suppose that He designed that it should bring into existence all the sin and misery there are in the world? Is there not a manifest inconsistency in saying that God decreed that sin should exist, and yet that sin is not for the glory of God? See Rev. iii, 23. What does the apostle say about it?

418. To what work of God is reference made here? When was this said? Was not the work of God astonishingly great on that occasion? How many souls were awakened and converted at that time? Do Christians, and Christian ministers, often expect such displays of Divine grace at this age of the world? Should they not?

419. What is here said of God's work? What is meant by this?

420. What is meant by His strange work? How does He sometimes chasten individuals? How does He chastise nations?

421. What work is here spoken of? Do men always consider, as they should do, the judgments of God which are sent upon nations for their sins?

422. What work is here referred to? Is it not a most desirable thing that this should be revived and preserved? Do you pray for this? What means do you suppose will be the most likely to be blessed to such an event? Do you suppose that any such revivals of religion were witnessed by the ancient prophets, as we enjoy now?

423. Does the apostle use these words in the same sense in which they were originally spoken by the prophet? Why are men so unwilling to believe with regard to God's work of grace on the heart? To what evils are such exposed who do not believe? Do such ever manifest any concern about it? How?

424. What fact is asserted here? What inference may we justly draw from this fact?

425. Do you infer from these words that all of God's works partake of His nature? Do you imagine it possible for a Being who is absolutely holy, to design and cause the existence of sin? If God designed its existence, can He, in truth, be said to be righteous, when He punishes man one moment for committing it?

426. What does the psalmist resolve to do? What reason does he assign for this? What may be observed concerning the texture of the human body? What of its frailty? What effect should these considerations produce on our minds?

427. What does the Bible say of him who loves the world? What reason is here assigned for this? What important fact, in regard to Christian doctrine, is plainly and positively asserted in this passage? Was there any thing before the creation of this world, which rendered the fall of man *infallibly certain*? Can any one who answers this question in the affirmative, tell what that existence was, and by what name it is called in the Bible?

RECITATION XXIV.

The providence of God. He is the supreme governor and preserver of all.

428. In whose hands is the soul [or life] of every living thing, and the breath of all mankind, Job xli, 10.

429. Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat, Job xxxviii, 41.

430. A man's heart deviseth his way, but the LORD directeth his steps, Prov. xvi, 9.

431. Man's goings *are* of the LORD; how can a man then understand his own way? Prov. xx, 24.

432. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi, 25.

433. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these, Matt. vi, 28.

434. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Matt. vi, 30.

435. Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things, Matt. vi, 31.

436. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered, Matt. x, 29.

437. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v, 45.

438. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither ; for God did send me before you to preserve life, Gen. xlv, 5.

439. Behold, he breaketh down, and it cannot be built up again : he shutteth up [or upon] a man, and there can be no opening, Job xii, 15.

440. When he uttereth his voice, *there is* a multitude [or noise] of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth ; he maketh lightnings with rain, and bringeth forth the wind out of his treasures, Jer. x, 13.

441. He changeth the times and the seasons ; he removeth kings, and setteth up kings ; he giveth wisdom unto the wise, and knowledge to them that know understanding, Dan. ii, 20.

442. Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty ; for all *that is* in the heaven and in the earth *is thine* ; thine *is* the kingdom, O LORD, and thou art exalted as head above all, 1 Chron. xxix, 11.

NOTES ON RECITATION XXIV.

429. *The raven*] This bird is often mentioned in the Scriptures. It was of a glossy black colour, and was deemed unclean among the Hebrews, Lev. xi, 15. It is said to utter a cry, as of hunger, without intermission, and its voracious appetite is proverbial.

430. *Deviseth his way*] Men desire and make calculations for their own aggrandisement, but God disposes of them all as He thinks best.

431. *Man's goings*] All men are in the hands of God. Psa. cxix, 9, throws light on the last part of this text.

432. *Take no thought for your life*] Let this be a secondary concern ; be not over anxious or distracted in your mind about it. Let not the cares of this world divert your attention from the great concern which you should constantly feel about being prepared to enter the next. This is a most solemn duty, which the great

Creator and Father of the human family enjoins upon all His intelligent creatures ; and He Himself enforces our faithful obedience to it by considerations the most conclusive and weighty. Behold the unfailing care which God takes of the mere fowls in the air ! And of how much more value is an intelligent being than they ?

433. *Thought for raiment*] For what reason should you be so exceedingly careful about your raiment ? Why be at so much care and expense to decorate, for a little while, the poor decaying body ?

434. *Clothe you*] Learn a lesson of confidence in God, from what you see He has done, and is constantly doing for the whole inanimate creation around you.

Cast into the oven] There were a number of kinds of ovens, or places for baking, among the Hebrews. (1. Such as were made of sand merely ; on which raw cakes were placed after heating them, and turned, to finish the process of baking. See Hosea vii, 8. (2. Such as were made by excavating the earth a number of feet, and paving the bottom with slates. (3. Others were made of brick and clay, and were movable. The fire being made in these, the cakes were applied to the outside. (4. There was one other kind, made of a flat piece of iron, placed upon three stones, under which the fire being kindled, the cakes were baked upon the top. Dry straw, withered grass and herbs, were used for heating these ovens, as well as for other culinary purposes, among the people of the east.

436. *Two sparrows*] The sparrow is a cheerful little bird, everywhere well known. The Hebrew word, which we render sparrow, is used for all kinds of clean birds, or such as were not forbidden to be eaten, by the law of Moses. The meaning of Christ is, If a mere bird, so small and insignificant, and which is sold for so trifling a sum, cannot droop and die without the notice and permission of the infinite God, of how much value must the undying soul of man be in the sight of such a Being ! And how much reason has man for trusting and confiding in Him for every thing which he needs for time and eternity.

438. *God did send me*] God will make my coming into Egypt the means of preserving life.

440. *Noise of waters in the heavens*] Here is an allusion to a thunder shower. Dr. Shaw, the celebrated traveller, speaking of the autumnal rains in the east, says, "Seldom a night passes without much lightning in the north-west quarter, but not attended with thunder; and when the lightning appears in the west or the south-west points, it is a sure sign of approaching rain, which is often followed by *thunder*." And it is not improbable but that the prophet had his mind on the manner in which, it is well known, rain is produced. Water is decomposed by heat, and ascends in vapours from the earth into clouds in the air. The lightning acts upon the two gases, hydrogen, and oxygen, of which the water was composed, so that they become united, and form water again; which, being heavier than the air by which the vapour was supported, falls back to the earth in the form of rain.

QUESTIONS ON RECITATION XXIV.

What is the subject of this recitation?

428. In whose hand are the souls of every living thing? Who holds in His hand the breath of man? Do you realize that your breath is in His hands?

429. What do you observe with regard to the raven? May not this be considered a reason why this bird is referred to, to show God's attention to the wants of His creatures?

430. What is meant in this text? What duty should we learn from it?

431. What is meant by this text? How shall we understand how to proceed? May we expect God's blessing unless we take heed to what He has said?

432. What should be a mere secondary concern with us? What should be our first concern? Is this the greatest concern with you? What is meant by taking thought for this life? What reasons has Christ here assigned why we should take no thought for this life?

433. What probable reason may be assigned for the undue care which most persons manifest about their raiment? What are such here directed to consider? Is not the conduct of such persons exceedingly unreasonable? How does this appear?

434. What does Christ here call those who fear God will not provide them with necessary food and clothing? What do you observe concerning the ovens among the people in the east? With what were they heated? What is the sense of this passage?

435. What solemn duty is enjoined here? By what important reason is it enforced? If God knows what we need, is this any reason why we should not ask Him to bestow it upon us? Who may be understood by the Gentiles mentioned here?

436. What is the sense of this text? What do you understand

by God's numbering the hairs of our head? How should this recollection affect such as love God? How should such as do not love Him be affected by it?

437. Who causes the sun to shine? How is the impartial goodness of God manifested in the light of the sun? Who sends the rain upon the earth? How is the undeserved goodness of God manifested in this gift?

438. What peculiar disposition does this language manifest in Joseph towards his brethren? What does he mean by saying that God sent him to preserve life?

439. Who withholds the rain in its season? What is the cause of His doing this?

440. To what does the prophet allude here? What account does Dr. Shaw give of the autumnal rains in the east? How is rain produced? Are not the wisdom and the goodness of God conspicuous in all this?

441. What does God change? What is meant by this? To whom does He give knowledge? To whom does He give wisdom? What are we to understand by this?

442. What is the Lord? Over whom is God exalted? What general and important duty do we learn from the Scriptures in this recitation? Are we now striving to perform this duty?

RECITATION XXV.

The providence of God.

443. The LORD reigneth, let the earth rejoice, Psa. cxvii, 1.

444. And we know that all things work together for good to them that love God, Rom. viii, 28.

445. Blessed be the LORD, *who* daily loadeth us *with benefits*, even the God of our salvation, Psa. lxxviii, 19.

446. For promotion *cometh* neither from the east, nor from the west, nor from the south; but God *is* the judge; he putteth down one, and setteth up another, Psa. lxxv, 6.

447. Except the LORD build the house they labour in vain that build it [or that are builders of it, in it:] except the LORD keep the city, the watchman waketh *but* in vain, Psa. cxxvii, 1.

448. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest, Jer. v, 24.

449. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance happeneth to them all, Eccles. ix, 11.

450. For he saith to the snow, Be thou *on* the earth ; likewise to the small rain, [or to the showers of rain,] and to the great rain of his strength [or to the showers of rain of his strength.] By the breath of God frost is given, and the breadth of the waters is straitened, Job xxxvii, 6.

451. By what way is the light parted, *which* scattereth the east wind upon the earth ? Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder, Job xxxviii, 24.

452. To cause it to rain on the earth, *where* no man is ; *on* the wilderness, wherein *there is* no man ; to satisfy the desolate and waste *ground* ; and to cause the bud of the tender herb to spring forth, Job xxxviii, 26.

453. Canst thou bind the sweet influences of Pleiades, [Cimah, or the seven stars,] or loose the bands of Orion [or Cesil,] Job xxxviii, 31.

454. Canst thou bring forth Mazzaroth [or the twelve signs] in his season ? or canst thou guide Arcturus with his sons ? Knowest thou the ordinances of heaven ? canst thou set the dominion thereof in the earth ? Job xxxviii, 32.

455. Doth God take care for oxen ? Or saith he *it* altogether for our sakes ? For our sakes, no doubt, *this* is written ; that he that plougheth should plough in hope ; and that he that thresheth in hope should be partaker of his hope, 1 Cor. ix, 9.

NOTES ON RECITATION XXV.

443. *The Lord reigneth*] This is a most simple and yet sublime description of the providence of God. By the providence of God, is meant that universal oversight which the Deity exercises over the whole of His creation in general, and every part of it in particular. This is ne-

cessarily implied in the view which the Scriptures give, not only of His government, but also of His nature and perfections. See Rec. XVII.

444. *All things*] To such as do now love God, all things do now work together for good. The note of Dr. A. Clarke on this text, is worth repeating here. "It is not said that all things *shall* work for good; but that *συνεργῇ*, they work *now*, in the behalf of him who *loveth now*, *ἀγαπᾷ*; for both verbs are in the present tense. All these things *work together*; while they are working, God's providence is working, His Spirit is working, and *they are working TOGETHER with him*. And whatever troubles, or afflictions, or persecutions, may arise, God presses them into their service, and they make a part of the general working, and are caused to contribute to the general good of this person who now loves God, and who is working by faith and love under the influence and operation of the Holy Ghost. They who say sin works for good to them that love God, speak blasphemous nonsense. A man who *now loves* God, is not now sinning against God; and the promise belongs only to the present time."

445. *Loadeth us*] *ἠρξ*, not only signifies *to load*, but to *lift up, to carry*; and this last sense it doubtless has here. Blessed be God, who supports and assists us constantly.

447. *Except the Lord build the house*] Without God's favour and blessing, we cannot succeed in any thing to any good purpose.

448. *The former and the latter rain*] These were two rains, of special promise to the Jews in Palestine, and on which they were dependent for the fruit of all their labour. The first fell in the beginning of November, or the last of October; this prepared the ground for the reception of the seed which they sowed about this time; and the latter fell in the middle of April, which prepared the grain for harvest. After the latter rain, showers were scarcely known in Palestine, during the whole summer. Some kinds of grain, however, were not ripe till late in the summer. This will explain 1 Sam. xii, 17.

449. *Time and chance happeneth to them all*] No one should trust altogether in his own power and skill, without depending on God, for the accomplishment of any worthy enterprise; nor should any one murmur against the Di-

vine Being as though He had deprived him of a fair opportunity for doing what is strictly necessary for his individual comfort, and the salvation of his soul. It is certain, that *עת*, here rendered *time*, is used to signify the *season* or *opportunity* when a thing may be done, Gen. viii, 11; Job xxiv, 1. And *עֵצָה*, is used to signify an *occurrence*, an *incident*.

All have a sufficient opportunity for the proper discharge of their duty; but no one is exempt from the incidents common to humanity.

450. *He saith to the snow, Be thou*] Snow is produced thus: the clouds of moisture are surrounded in winter with regions of air, which are intensely cold, so that when they begin to change into very fine drops, such as in warm weather would become rain, those extremely small particles are frozen, and being slightly connected together they thus form flakes of snow.

451. *A way for the lightning of thunder*] Thunder is caused by the discharge of the electric matter from one cloud into another; as when two clouds meet in the air, the one surcharged with electric matter, and the other without a sufficient quantity to preserve an equilibrium between them, there is an immediate discharge of this matter from one cloud to the other. This is what we call lightning; and the noise with which it is accompanied, thunder.

453. *Sweet influence of Pleiades*] The Pleiades are a constellation of stars, generally known by the name of the seven stars, though a multitude of stars may be discerned in the same group by the aid of a telescope. They make their appearance in the spring.

454. *Mazzaroth*] Rendered in the margin *the twelve signs*, meaning the twelve signs of the zodiac. But then, whether there is reference in this and the above text to any of the heavenly bodies now known by the names employed in our version of the Bible in these places, is not so certain. Probably nothing more is meant than to signify the omnipotent agency of God in the constant revolution of the seasons; and by which He upholds and regulates the whole planetary system.

455. *Care for oxen*] It is worthy of notice how con-

stant the inspired writers are in representing God as taking the minutest oversight and the tenderest care of every creature that He has made. The beasts of the field, the fish in the sea, and the fowls in the air, together with the numberless and nameless creatures, which inhabit every part of this vast globe, all receive their meat from His munificent hand.

QUESTIONS ON RECITATION XXV.

What is the subject of this recitation?

443. What important truth is asserted here? What is inferred as the privilege of men? Of what are these words a simple, but yet sublime description? What do you mean by the providence of God? By what is this implied?

444. What do we know? What is meant by this? Does it mean, that all things shall *hereafter* work for good to them who do *now* love God? But may it not be said, that all things shall work together for good to such as do hereafter love God? What is meant by all things, mentioned here? Does sin work for the good of any? Why not? To what time does this promise exclusively belong? And to what characters?

445. Who is infinitely worthy of blessing? How should we bless or praise Him? What reason is here assigned for the performance of this duty?

446. What truth is asserted here? What does this passage mean? What duty do we learn from it?

447. What is the meaning of this passage? Do all men act under a conviction of this truth? How should it affect us?

448. Who are they that do not say this? What is meant by the former and the latter rain? At what time in the year did the first fall? When did the second? Were other rains frequent during the summer in Palestine? What have you to observe concerning the place referred to here?

449. On whom should we depend for the accomplishment of any worthy enterprise? Does God afford all men a fair opportunity for doing whatever is necessary for their own salvation? Is any one exempt from accidents? What should we learn from this?

450. What does God say to the snow? How is snow produced? By whose direction does the rain come? How comes the frost?

451. Who makes a way for the lightning? How is thunder caused? What is lightning? What is the noise called which is produced by this discharge? What sensations does it produce in your mind when you hear it thunder? Would sinners fear and tremble, as they sometimes do at this sound, if they were prepared to die?

452. Where does God cause it to rain? For what purpose does He cause it to rain in such places? Is not the goodness of God manifested in this?

453. What is meant by the Pleiades? When do they appear? Did you ever notice them? Is it not a most beautiful and sublime sight to contemplate the starry heavens?

454. What is meant by the twelve signs? What was the probable design in the use of this language; Have you studied astronomy? Is it not an interesting and profitable study?

455. What is particularly worthy of notice? What representations do they make of this subject? For whose sake are these representations made? For what purpose are they made? Shall we not, from this hour, confide more in this great and good Being?

RECITATION XXVI.

The grace and love of God.

456. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v, 10.

457. And it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious, Exod. xxii, 27.

458. Therefore will the LORD wait, that he may be gracious unto you;—blessed *are* all they who wait for him, Isa. xxx, 18.

459. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace wherein he hath abounded toward us, Eph. i, 6.

460. That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Jesus Christ, Eph. ii, 7.

461. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many, Rom. v, 15.

462. For the grace of God, that bringeth salvation, hath appeared to all men, [or to all men hath appeared,] teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, Titus ii, 11.

463. But after that the kindness and love [or pity]

of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly [or richly] through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii, 4.

464. But we see Jesus, who was made a little lower than the angels for [or by] the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, Heb. ii, 9.

465. And of his fulness have all we received, and grace for grace, John i, 16.

466. But we believe, that through the grace of our Lord Jesus Christ, we shall be saved, even as they, Acts xv, 11.

467. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life, John iii, 16.

468. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us, Rom. v, 8.

469. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii, 32.

470. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich, 2 Cor. viii, 9.

471. We, then, *as workers together with him*, beseech *you* also that ye receive not the grace of God in vain, 2 Cor. vi, 1.

472. Being justified freely by his grace, through the redemption that is in Christ Jesus, Rom. iii, 24.

473. And if by grace, then *is it* no more of works; otherwise grace is no more grace, Rom. xi, 6.

NOTES ON RECITATION XXVI.

456. *God of all grace*] The Greek word χάρις, which is generally rendered *grace* in our common English Bi-

bles, has a variety of significations, though they all centre in one general meaning, which is more or less attached to this word; this is *favour* to the unworthy, or *benevolence*. And it is used especially to signify that infinite condescension and mercy of God manifested towards the human family in the provision He has made for their salvation. In this sense it is used here, and in most of the passages quoted in this recitation.

559. *Made us accepted*] Or in which He has graciously favoured us through the beloved. God has manifested His unmerited favour towards us in the gift of His Son, by whose sufferings and death we may now be forgiven and saved.

460. *In the ages to come*] If the word in Eph. iii, 11, see 396, which our translators have rendered eternal, signifies in that place unoriginated and unending existence, then it must have the same meaning here; for the apostle is speaking of the very same thing. Hence this passage should be rendered, That in the eternities to come, he might show the exceeding riches of his grace. It is true the word here signifies all time to come; while sinners enjoy a state of probation, but it does not and cannot signify in this place time without end, as it does in some places when applied to the existence of God, and the future bliss of the righteous, or the future misery of the wicked; and it is equally as evident that it cannot signify in Eph. iii, 11, time without beginning.

461. *Much more the grace of God*] The condemnation and misery in which the whole human family are involved, were occasioned by the offence of one; but the free gift of God's grace exceeds that offence, inasmuch as it makes provision for the salvation of all men from the guilt and condemnation consequent upon the many offences which each and all have committed.

462. *That bringeth salvation*] Or the grace of God bringing salvation to all men, hath appeared. This is evidently the meaning of the apostle, as well as a literal translation of the language which he uses.

463. *Shed on us abundantly*] Here is a manifest allusion to the custom of shedding or pouring out water upon a person in the rite of baptism. So the Scriptures frequently speak of God's Spirit as being poured out and shed down upon the subjects of His favour. Acts ii, 17.

464. *Taste death for every man*] It is impossible to conceive how language could be more express and plain, in declaring that Jesus Christ did really suffer and die in man's stead, and for no other purpose than to render man's forgiveness and salvation from the punishment due to his sin possible. To deny this, is to contradict the plainest and most positive declarations of the infinite God.

465. *Of his fulness*] The richness and plenitude of His grace; and one favour upon another; great grace.

466. *We shall be saved even as they*] We Jews must be saved in one and the same way with the Gentiles. This was the main thing which the apostle laboured to prove in the Epistle to the Romans.

471. *Receive not the grace of God in vain*] You have received the grace of God in the forgiveness of your sins; let not this favour be conferred on you in vain.

473. *No more of works*] See above, 466. We are justified by grace through faith. Works are not the condition of our justification, because we are saved by the unmerited favour of God.

QUESTIONS ON RECITATION XXVI.

What is the subject of the present recitation?

456. What is the meaning of the word grace? What is it used to signify when applied to God? In what sense is it used in this place? To what has God called us? How has He called men? How long shall we suffer in case we are faithful? For what kind of perfection does the apostle pray here? Do you believe this attainable in this life? Was not the apostle unreasonable in desiring it, and praying for it, if it were not attainable in this life? Are you seeking for this blessing?

457. Of whom is this spoken, that he may cry unto God? What does God say of such? What reason does He assign for this?

458. For what will God wait? What is meant by our waiting for God? What is said of such?

459. By what means do we have redemption? By what means are we forgiven? In what has God abounded towards the Gentile world?

460. When will God show the exceeding riches of His grace? How will He do this? What have you to observe concerning the word rendered *eternal* in Eph. iii, 11, and *ages* in this place? What does it signify here?

461. Of what particular offence does the apostle speak here? What does he mean by saying many are dead? How does he say they become so? What does he mean by the free gift? What by its abounding unto many? On what conditions do men realize the saving benefits of this gift?

462. What does the grace of God bring? For whose acceptance? What does it teach all men? Does it teach any man to think he will finally and for ever be saved, if he do not obey its monitions to deny himself of ungodliness and worldly lusts? How does it teach men that they may be saved, and must be, if they are saved at all, in the world to come?

463. What has appeared toward man? How does this appear? To what is there an allusion here? Where else do the Scriptures speak of the Spirit of God in this way? How does it read? What privilege results from our justification? To what are such made heirs?

464. How is Christ here contrasted with the angels? How was He made lower than they? With what has He been crowned? For whom has He tasted death? What is here plainly and positively declared? What do those contradict who deny this? Is not this one of the most affecting truths set forth in the Bible? Now, if He suffered and died in your stead, what ought you to feel toward Him?

465. What do you understand by His fulness? What by grace, for grace?

466. What did the apostle mean by this? What epistle was written principally to prove this? Can you quote a passage from that epistle to this point?

467. How much did God love the world? Who are meant by the world? What is meant by everlasting life, mentioned here? What by perishing? Would the world have perished if God had not given His Son to die for it? If the world would not have perished in case Christ had not died for it, how did His death manifest the love of God toward the world? How are men now saved from perishing?

468. How did God manifest His love for the world of mankind?

469. For whom was Christ delivered up? What inference does the apostle draw from this?

470. What was Christ? What did He become? For what purpose did He become poor? Have you been enriched by Him?

471. To whom does the apostle address these words? If it is not possible for any such to receive the grace of God in vain, what is the meaning of such language as this?

472. How are we justified, what is the originating cause? What is the procuring cause?

473. What is the sense of this place?

RECITATION XXVII.

Names and titles of God.

474. *I am the Almighty God, Gen. xvii, 1.*

475. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and

truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*, Exod. xxxiv, 6.

476. Thus shall ye say unto the children of Israel, I AM hath sent me unto you, Exod. iv, 14.

477. The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob,—this is my memorial unto all generations, Exod. iv, 15.

478. That *men* may know, that thou, whose name alone is JEHOVAH, *art* the most high over all the earth, Psa. lxxxiii, 18.

479. Let them praise thy great and terrible name; *for* it is holy, Psa. xcix, 3.

480. I *am* the LORD; that *is* my name; and my glory will I not give to another, neither my praise to graven images, Isa. xlii, 8.

481. *As for* our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel, Isa. xlvii, 4.

482. The LORD, The God of hosts, *is* his name, Amos iv, 13.

483. Our Father, which *art* in heaven, Luke xi, 2.

484. How much more shall *your* heavenly Father give the Holy Spirit to them that ask him, Luke xi, 13.

485. The God of our Lord Jesus Christ, the Father of glory, Eph. i, 17.

486. The Father of lights, with whom *is* no variableness, neither shadow of turning, James i, 17.

487. Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ, 1 Cor. i, 3.

488. Shall we not much rather be in subjection unto the Father of spirits, and live? Heb. xii, 9.

489. For our God *is* a consuming fire, Heb. xii, 29.

490. Now the God of patience and consolation grant you to be like minded one toward another, according to [or after the example of] Christ Jesus, Rom. xv, 4.

491. Now the God of hope fill you with all joy and peace in believing, Rom. xv, 13.

492. For thy Maker *is* thine husband ; the LORD of hosts *is* his name ; and thy Redeemer, the Holy One of Israel ; the God of the whole earth shall he be called, Isa. liv, 5.

493. He that loveth not, knoweth not God ; for God is love, 1 John iv, 8.

NOTES ON RECITATION XXVII.

474. *Almighty God*] This was the most ancient name by which the true and living God was distinguished from all others. אֱלֹהֵי שֶׁׁר according to Professor Knapp, is from the Arabic, and signifies *to be able, strong, firm* ; and hence in the Septuagint we have παντοκράτως, *omnipotent*. See 202.

475. *The Lord*] The word which is generally rendered LORD in the Old Testament is יְהוָה, JEHOVAH, *he shall be*. This was a name which the infinite Being claimed as peculiar to Himself ; and by which He chose to designate and distinguish His own *unoriginated and immutable existence*, in opposition to all false gods, worshipped by the heathen. This name the Jews, since their captivity in Babylon, have regarded with extreme superstition ; as they have supposed it unlawful, and even impossible for angels or men to pronounce it.

Forgiving iniquity] Of such as repent ; but He will not forgive such as do not repent ; and this is what is meant by His not clearing the guilty.

476. *I am*] Or אֶהְיֶה, *I will be*. I am the self-sufficient God ; I will be, as I always have been, the God of my people.

477. *The Lord God of your fathers*] Jehovah, the God of your fathers. The word here rendered *God* is אֱלֹהִים, *Gods*, the plural of אֱלֹהִי ; hence many learned men have supposed that the Old Testament writers designed in the use of this form of the word to point out the doctrine of three persons in the Godhead.

478. *Name alone is Jehovah*] Hence we never find this name applied to any of the heathen deities. In the

poetical parts of the Old Testament we sometimes find a contraction of this name into יה JAH; so in Psa. lxxviii, 4; Isa. xxvi, 4. In this last place it is rendered LORD.

480. *That is my name*] This is the name peculiar to myself, the name by which I will be known from all false deities; and the glory of my own unoriginated existence I will set forth by my name, and it shall not be appropriated to graven images.

481. *The Lord of hosts is his name*] He is the Maker of all the heavenly hosts; the sense is synonymous, perhaps, with God of heaven, Holy one of Israel; He who is the God of Israel in a peculiar sense. See 555.

483. *Our Father*] Hence the propriety of addressing God, when one leads others in prayer, not by saying, "My Father," "My God," &c, but as in the text, Our Father.

489. *God is a consuming fire*] A quotation, probably, from Deut. iv, 24, For the Lord thy God is a consuming fire, even a jealous God. See 341. So He certainly was to His enemies, as we read, Numb. xi, 1, and xvi, 35; and so also He will be to all the finally impenitent.

493. *God is love*] This is His eternal essence; His name, His nature, is love! But then this does not, and cannot hinder the proper exercise of His justice, or any other one of His perfections. In the same sense He is called light, and a Spirit. It is not in the nature or attributes of God to alter the nature of moral agents who are in a state of probation, only on their complying with the conditions upon which He has promised to do so.

QUESTIONS ON RECITATION XXVII.

What is the subject of this recitation?

474. What does God here say of Himself? To whom did He say this? What did He command Abraham to do? What have you to observe concerning this name? What does it signify?

475. What word is generally rendered LORD in the Old Testament? What does this word signify? What peculiar regard did the Deity manifest for this name? What singular notions have prevailed among the Jews concerning this name? What does God here say of His mercy? Of His long-suffering? Of His goodness and truth? For whom does He keep mercy? What does He forgive? Whose iniquities does He forgive? What is meant by His not clearing the guilty? Are not those who do not repent, such as upon whom iniquity shall be visited?

476. By what name did God direct Moses to announce Him to the

children of Israel? What is meant by this? Had the children of Israel probably indulged fears that He would not be their God? Where were they at this time? What might have occasioned their fears?

477. What did God declare His memorial should be? What is the English of the Hebrew word here rendered God? What have many learned men inferred from this form of this word?

478. Who is known by the name *Jehovah*? Is this name ever used in the Bible in reference to any other? How is this name abbreviated in a few places? In what particular parts of the Old Testament are such abbreviations found? Can you mention an instance of this kind?

479. What is an object of praise? What reason is assigned for this?

480. What is the meaning of this passage? Does not this appear to be the very thing which is meant by the name *Jehovah*?

481. Who is the Redeemer of men? What is His name? Why is He called the Lord of hosts? Why is He called the Holy One of Israel?

482. What is His name here?

483. With what name does Christ direct us to address Him in prayer? Why is it improper to say "My Father," "My God," &c, when one is leading others in prayer?

484. With what name is God designated here? What will He give to those that ask Him? Who said this? What reasons have we to believe it?

485. In what sense is He the God of our Lord Jesus Christ? See 800. Of what is He the Father?

486. Of what is He here said to be the Father? What is meant by this? Does He change, either in His nature or the principles of His government?

487. From whom do grace and peace come?

488. Of whom is He the Father? To whom is it our bounden duty to be in subjection? What consequence will follow our submission to Him? What will be the consequence if we do not submit to Him? Have you submitted to Him?

489. What is God called here? From what place is this probably quoted? When was God a consuming fire to any? Can you give some account of that catastrophe? To whom will God yet be a consuming fire? Are impenitent sinners generally aware of the dreadful danger to which they are exposed? Is it not our duty to do all in our power to apprise them of it?

490. By what name is God here designated? For what does the apostle pray?

491. By what name is He called in this place? For what does the apostle pray, here? Are any filled with joy who do not believe?

492. Who is the Husband of the Church? What is His name? Do you remember any place where the Church is called the bride?

493. Who are those that know not God? What is God? Will this fact prevent the proper exercise of His justice in the punishment of sin? What is God called in the same sense? What is not in His nature? Does he ever change the nature or hearts of sinners? When does He do this? Has He changed your heart from the love of sin?

RECITATION XXVIII.

What God is in relation to His saints.

494. Fear not, Abram, I *am* thy shield, *and* thy exceeding great reward, Gen. xv, 1.

495. The LORD is my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid? Psa. xxvii, 1.

496. Thou *art* my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. Psa. xxxii, 7.

497. For the LORD God *is* a sun and shield; the LORD will give grace and glory; no good thing will he withhold from them that walk uprightly, Psa. lxxxiv, 11.

498. The LORD *is* thy keeper; the LORD *is* thy shade upon thy right hand, Psa. cxxi, 5.

499. The LORD is my shepherd; I shall not want, Psa. xxiii, 1.

500. O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a way-faring man *that* turneth aside to tarry for a night? Jer. xiv, 8.

501. For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our King; he will save us, Isa. xxxiii, 22.

502. Doubtless thou *art* our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O LORD, *art* our Father, our Redeemer; thy name is from everlasting, Isa. lxiii, 16.

503. For he *is* thy life, and the length of thy days, Deut. xxx, 20.

504. For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of [or strongly to hold with] them whose heart *is* perfect towards him, 2 Chron. xvi, 9.

505. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee, Job v, 19.

506. When a man's ways please the LORD, he mak-

eth even his enemies to be at peace with him, Prov. xvi, 6.

507. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, Isa. xliii, 6.

508. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi, 18.

509. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name, John i, 12.

510. That is, they which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed, Rom. ix, 8.

511. For ye are all the children of God by faith in Christ Jesus, Gal. iii, 26.

512. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not, 1 John iii, 1.

NOTES ON RECITATION XXVIII.

494. *Great reward*] The language of this text is more emphatic without the supplied words:—Fear not, Abram, I thy shield, thy exceeding great reward.

496. *Hiding place*] Instead of seeking safety in the city of refuge, I seek it, Lord, in thee. Selah, which is attached to this verse, and which occurs frequently in the Book of Psalms, is in Hebrew קִלָּה, and was probably used either as a note of attention, or as a musical term, giving some direction as to the manner of performing the psalms, or the parts of them, where this word occurs, on the instruments mentioned sometimes in the title prefixed to the psalms. See Psa. iv, v, vi, vii, and others.

498. *Thy shade*] Compare Isa. xxv, 4, with Isa. xxxii, 2. At times the heat in Palestine is intensely severe during the summer; even the nights are so very warm, that persons sleep on the tops of their dwellings in the open air. Hence the figure in the text.

504. *The eyes of the Lord*] God is every where present, especially to defend such as put their trust in Him.

507. *I will say*] To such as hold my people in a state of captivity.

508. *And ye shall be my sons and daughters*] Ye shall be mine, in a peculiar sense; in such a sense as those who do not obey me are not mine. The Scriptures everywhere make a visible distinction between the righteous and the wicked, between their present characters, and their future destinies.

509. *To them gave he power*] He confers on all such as come to Him the high honour, the unspeakable privilege of becoming His sons. Before, they were alienated from God, they were children of wrath, exposed to God's dreadful displeasure: now they are forgiven, and saved; they are now the adopted sons of the infinite God.

510. *The children of the flesh, these are not the children of God*] And yet we sometimes hear one saying, Have not all one Father? are we not all His children? What can be the difference between one man and another? God Himself here declares the difference. Men who are not born of the Spirit, and who do not exercise saving faith in God, are not His spiritual children, nor have such any title to everlasting life.

512. *The world knoweth us not*] How should the unbelieving world have knowledge of God's children, when it never had eyes to see them. Nor yet do they believe, when once, or a thousand times it is told them.

QUESTIONS ON RECITATION XXVIII.

What is the subject of this recitation?

494. What did God say to Abram? What does God mean by this? Could you desire any greater felicity than this? What does this reward exceed?

495. What is the first blessing which the psalmist here declares God was to him? What is the second? What is the third? Has the Lord become thus to you? Had the psalmist any reason to fear?

496. What was the Lord to David? To what does he here allude, probably? From what does God preserve such as put their trust in Him? What do the songs of deliverance denote, mentioned here? What have you to observe concerning the word *Selah*, attached to this verse?

497. What is the Lord God? To whom? What will He give? To whom? From whom will He not withhold any good thing?

Have not all men the greatest inducements imaginable to be good and serve God?

498. Who is the keeper of all such as are good? What is meant by this? What have you to say concerning the climate in Palestine? To what is God here compared? What do you observe on a comparison of the passages here referred to?

499. What is the Lord to His people? Do you remember any place where His people are called sheep? What inference does the psalmist draw from this consideration?

500. What is God to Israel? When does He save them? What do you suppose was the ground or reason of this inquiry in the text, on the part of the Jews? On the part of God?

501. What is the first office which God is here said to sustain to His people? What is the second? What is the third? What will He do for such as trust in Him?

502. What is God to His people? From what does He redeem them? Has He redeemed you in this sense?

503. What is the sense of this passage? Is not this a most important truth? Should we not bear it constantly in our minds?

504. What is the sense of this expression concerning the eyes of God? When is the heart perfect toward Him? What will He do for such? Is it your desire to have your heart thus perfect toward Him?

505. In what extremity will God deliver such as trust in Him? What is meant by seven troubles?

506. When may one's ways be said to please God? What will He do for such?

507. What is meant by God's speaking to the north and to the south? For what purpose will He speak to them?

508. What peculiar relation does God hold to such as obey Him? What near relation do they hold to Him? Between what does the Bible make a visible distinction?

509. What honour does God confer on such as come to Him? What is meant by receiving Christ? What is the condition of such as do not receive Him? Is not such a most deplorable condition?

510. Who are not the children of God? Have such any title to eternal life? But do not some such expect it, notwithstanding? Will they be disappointed? Whose fault will this be? Are not such passages as we are now considering sufficiently plain to satisfy men as to their real character?

511. By what means are we the children of God? Do all men have this faith?

512. How does God's love appear toward His children? Why are such so little known and estimated by the men of this world? Are you willing to be thus unknown? What greater honour could any one enjoy, than to be called and constituted a child, a son of God?

RECITATION XXIX.

What God is relatively to the wicked.

513. And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be ; for they are a very froward generation, children in whom is no faith, Deut. xxxii, 19.

514. I will heap mischief upon them ; I will spend mine arrows upon them. *They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction*, Deut. xxxii, 24.

515. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs, Deut. xxxii, 25.

516. The LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies, Nahum i, 2.

517. Wo also unto them when I depart from them, Hosea ix, 12.

518. God judgeth the righteous, [God is a righteous judge,] and God is angry *with the wicked* every day, Psa. vii, 11.

519. The face of the LORD is against them that do evil, Psa. xxxiv, 16.

520. The LORD trieth the righteous ; but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest ; *this shall be* the portion of their cup, Psa. xi, 5.

521. Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver, Psa. l, 22.

522. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, Rom. ii, 8.

523. The LORD *is* far from the wicked ; but he heareth the prayer of the righteous, Prov. xv, 29.

524. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x, 27.

525. For it *is* a people of no understanding ; therefore he that made them will not have mercy on them ; and he that formed them will show them no favour, Isa. xxvii, 11.

526. For *God* shall cast upon him, and not spare ; he would fain flee out of his hand, Job xxvii, 22.

527. Salvation is far from the wicked ; for they seek not thy statutes, Ps. cxix, 155.

528. Neither shall wickedness deliver those that are given to it, Eccles. viii, 8.

529. For though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord God, Jer. ii, 22.

530. Ye are of *your* father the devil, and the lusts of your father ye will do, John viii, 44.

531. Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil ; for the devil sinneth from the beginning, 1 John iii, 7.

532. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness, is not of God, neither he that loveth not his brother, 1 John iii, 10.

NOTES ON RECITATION XXIX.

513. *In whom is no faith*] And yet these persons were the elect of God ; they were God's chosen and peculiar people ; and some of those very persons, the apostle tells us, 1 Cor. x, 1-5, were partakers of Christ.

514. *I will heap mischief upon them*] This refers primarily to the Jews, in their apostasy from God ; and these figures are used to exhibit the severity and certainty of that destruction with which they would be visited in case they forsook the living and true God ; and thus they point out that more dreadful destruction which waits for every

impenitent sinner. By the arrows of God, are meant His judgments. See Job vi, 4; Psal. xxxviii, 2, 3.

515. *The sword without, and terror within*] A most terrible calamity to befall any people; but that it did often befall the Jews for their infidelity, every one at all acquainted with their history knows.

516. *Take vengeance*] Vengeance, when spoken of men, signifies "the infliction of pain on another, in return for an injury or offence," and it is generally supposed to imply also an excited, angry, or sinful passion. Not so when spoken of the Divine Being. In Him it signifies the certainty and severity with which He will follow up the demands of His broken law upon all who refuse to comply with the conditions upon which He has promised to forgive them. To this punishment all impenitent sinners are exposed.

517. *When I depart from them*] God departs from no impenitent sinner till the last moment of his probation is gone. Or in other words, every sinner may seek and find God's favour while his time of trial lasts; when this time is once passed, God is neither sought nor found.

519. *Against them that do evil*] The Bible is replete with such language as this. The wicked are not the children of God in such a sense as to be entitled to eternal life; they are the enemies of God; they are exposed to imminent and dreadful peril; so the infinite God repeatedly and unequivocally declares.

520. *His soul hateth*] That is, He loves all such with a less degree of love, and with a different kind of love, from that which He manifests toward the righteous. For so the phrase *to hate* is to be taken when it is spoken of God. Thus a man is commanded to *hate* his father and mother, and his own life also, Luke xiv, 26. Hence God is said to hate a nation, as He did Esau, or the Edomites, when He does less for them as a nation than He does for another nation, whom He is said to love. God loves His children with the love of delight; the love which He manifests toward the wicked is a love of pity.

524. *A certain looking for*] So the punishment which is demerited by sin, is not suffered in the commission of sin, nor yet while the time of probation lasts, but it is to come; hence says the text, there is a certain fearful ex-

pectation in the hearts of backsliders and sinners, of their approaching doom.

525. *Therefore he that made*] Hence the fact that God created a man or a nation, by no means proves that that man or that nation will finally and infallibly be saved.

527. *Salvation is far from the wicked*] Hence no wicked man or woman is saved, or entitled to felicity beyond the grave, because they are subject to some suffering and calamities in this world.

528. *Deliver those who*] And yet thousands of sinners imagine that the sufferings which they endure in this present world, will certainly deliver them from the claims of God's justice, so that they cannot fail of being happy in the world to come. But if the sinner is in any sense fitted for holiness and heaven by suffering the punishment deserved by his sins, then it follows that wickedness does deliver such as are given to it, and the effect in this case destroys the cause by which it is produced!

531. *Let no man deceive you*] By telling you that there is no material difference between one man and another; and that all will finally enjoy eternal felicity, whether they here serve God or the devil. Nor yet by saying, as, alas! too many do, that you cannot be a child of God so as not to serve the devil also.

QUESTIONS ON RECITATION XXIX.

What is the subject of this recitation?

513. Who were the persons whom God abhorred? For what cause did God speak thus concerning them? What does God declare He will do, in relation to them? Must they not have been exceedingly wicked to occasion such language as this from God concerning them?

514. To whom does this primarily refer? What do these figures of speech signify? What else do these words point out? What is meant by the arrows of God? Where else is this figure used? Can you repeat one of those texts?

515. Against whom was this threatening denounced? How were they to be destroyed? Will not this same calamity come upon all nations who forget God?

516. On whom will God take vengeance? Who are His adversaries? For whom does He reserve wrath? What does vengeance signify, when spoken of men? Is it to be taken in any such sense when spoken of God? How is it to be understood when said of Him? To what are all impenitent sinners exposed? Have you any reason to fear that this punishment would overtake you, were you to die now?

517. What is the condition of sinners when their state of trial is once closed? Do any seek or find God after this? Have we any security that we shall be spared, in a state of gracious probation, another hour? Is not the present moment, then, immensely important to each one of us? Are you now striving to use it to the best possible advantage?

518. What is God? What is His daily disposition toward the wicked? Does this mean, that He is not willing to forgive and save them, if they will repent? Did you ever realize that God was angry with you?

519. What is against them that do evil? What is meant by this? What views does the Bible invariably give of the wicked?

520. Whom does the Lord try? How does He do this? For what purpose does He try or chasten them? Whom does He hate? What is meant by this? Can you give an example where the word *hate* is used in this sense? What kind of love does God manifest toward His children? What kind of love toward the wicked? What shall be the portion of their cup? See Gen. xx, 24. To what does the psalmist here allude?

521. What should sinners consider? What must be the condition of such, as there can be none to save? Can one forget God who *never* knew Him?

522. Is it any virtue for one to love to contend about religion? Have you observed, that such as are apt to contend about religious sentiments are more obedient to the truth than others? To what are all irreligious and disobedient contenders exposed? With what kind of a spirit should good men contend for the faith of God?

523. What relation do the wicked sustain to God?

524. Of whom is this spoken? What is conclusively proved from this passage?

525. What is proved by this text? May we infer from it, that God will not be found by such as seek him, while their probation lasts?

526. Who would fain flee away from God's vengeance? Can any one do this?

527. What do you prove from this passage?

528. Will the suffering which sinners endure in this world satisfy the claims of God's law? Can an effect destroy the cause which produces it?

529. Will any method which impenitent sinners take to save themselves prove effectual? How may they be saved?

530. Of whom are the wicked? Whose works do sinners do?

531. How may some deceive us? Should we listen to them? Who are they of that commit sin? Who are such of, who do righteousness? To which class do you belong?

RECITATION XXX.

Miscellaneous and difficult passages considered and explained.

532. He fashioneth their hearts alike, he considereth all their works, Psa. xxxiii, 15.

533. Surely the wrath of man shall praise thee ; the remainder of wrath shalt thou restrain, Psa. lxxvi, 10.

534. And the Lord added to the Church daily such as should be saved, Acts ii, 47.

535. And when the Gentiles heard this, they were glad, and glorified the word of the Lord ; and as many as were ordained to eternal life, believed, Acts xiii, 48.

536. And will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy, Exod. xxxiii, 19.

537. What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction ; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles, Rom. ix, 22.

538. And a stone of stumbling and a rock of offence, *even to them* which stumble at the word, being disobedient : whereunto also they were appointed, 1 Peter ii, 8.

539. For there are certain men crept in unawares, who were before of old ordained to this condemnation, Jude 4.

540. But he *is* in one *mind*, and who can turn him ? and *what* his soul desireth, even *that* he doeth, Job xxiii, 13.

541. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations, Psa. xxxiii, 11.

542. Remember the former things of old ; for I *am* God, and *there is* none else ; I *am* God, and *there is* none like me, declaring the end from the beginning,

and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ; calling a ravenous bird from the east, the man that executeth my counsel from a far country ; yea, I have spoken *it*, I will also bring it to pass ; I have purposed *it*, I will also do it, Isa. xlv, 9.

NOTES ON RECITATION XXX.

532. *Their hearts alike*] This does not refer to the moral dispositions of the human heart : the meaning is, that God is the Creator of all men ; all human intelligencies He has formed with the same faculties of will, reason, and judgment.

533. *The wrath of man*] This was spoken in reference to Sennacherib, who came out against the people of God in so great wrath, as we read 2 Kings xvii, 17. But God was pleased to get praise to Himself, in the destruction of one hundred and eighty-five thousand of his army in one night, Isa. xxxvii, 30. Thus the wrath of this man was an occasion of the Israelites praising God. So the psalmist adds, the remainder of wrath shalt thou restrain ; or, as Dr. Clarke renders the words, "*thou shalt gird thyself with the remainder of wrath ;*" that is, thou shalt be prepared even after this signal display of thy wrath to destroy any others of thine enemies, or the enemies of thy people, who may come out to fight against thee. This passage gives no countenance to the idea, that God causes men to indulge sinful tempers, that He may thereby promote His own praise. This is proved by the express testimony of God Himself. For the wrath of men worketh not the righteousness of God, James i, 20.

534. *Such as should be saved*] Rather *such as were saved* ; for so this verb, σωζομένους, should be rendered here, as all judicious Biblical critics allow. Says Bishop Pearce, " τοῦ σωζομένους, may be rendered *such as are saved*, or *such as were saved* ; but cannot, with any propriety, be rendered *such as should be saved*." Thus it is rendered, in Deut. xxxiii, 29, *People saved of the Lord*.

535. *Ordained to eternal life*] On this text it may be remarked, (1. The verb τάττω, from which the word comes which is here rendered *ordained*, signifies *to set in order*,

to adopt, dispose, or determine; and it is never used in reference to God's decree, in any part of the Bible. (2. If this word is used here to signify that God ordained or disposed the persons here spoken of to accept of salvation, there is nothing either in this passage, nor in the context, to prove that this was done one hour previous to the time here spoken of, when it is said these persons believed. (3. This passage could not have been designed to set forth the notion of an eternal decree, by which the certainty of salvation was secured infallibly to a definite number of the human family; for in that case it would follow, as an undeniable consequence, that since the hour mentioned in this place, no others of the human family have ever believed in Christ, seeing it is expressly said in the text, as many as were ordained to eternal life, believed; which must mean, according to this notion of an eternal decree, that all those who were from everlasting included in this decree, did believe at that time.

(4. The true sense of this passage is determined from the forty-fifth verse of this chapter, and from the meaning of the word here rendered *ordained*. *When the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming.* That is, they were not disposed or inclined to accept of salvation on the terms of the Gospel; and hence said Paul and Barnabas, *seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles*, ver. 46. Here comes the text in question, *And when the Gentiles heard this, that is, that the Gospel was free for them as well as the Jews, they were glad; and so as many of these Gentiles as were disposed to embrace the offer of eternal life, believed and were saved.*

556. *On whom I will show mercy*] This was said by God in assigning the reason why He answered the prayer of Moses, and spared the Israelites to be his people. See *Exod. xxxiii, 5, 13, 18.* In consequence of the sin which they committed in worshipping the calf, God purposed to destroy them; but in answer to the prayer of Moses, God promises to spare them, and to confirm the faith of Moses in this promise, He makes to him a peculiar manifestation of His goodness. St. Paul quotes these very words, in

the same sense in which they are used here, Rom. ix, 18. Therefore God has mercy on one nation, and confers on them peculiar privileges, as He did the Jews, in the case above alluded to, not because they are more worthy than others, but because he sees it best that one nation should be thus distinguished, through whose lineage the Messiah was to make his appearance in the world; and for this very reason other nations, not thus distinguished as the progenitors of the promised Messiah, are said to be *hated*, *loved less*, or *hardened*.

537. *Much long-suffering*] This God certainly manifested toward the Jewish nation, and yet all this while, by their obstinate rebellion, they but fitted themselves for destruction; and from the rejection of the Jews, as we have seen above, God, as it were, takes occasion to call the Gentiles, whom He had before, see 383, determined should have the offers of salvation. See 404, where the same metaphor is used by the prophet, and whose language the apostle quotes here, to show that God acts by immutable principles of right and goodness in choosing to build up or destroy the nation who obeys or disobeys His word. And see Psal. ii, 9, where the figure of a potter's vessel dashed to pieces, is made use of to signify the rejection or destruction of a nation.

538. *Whereunto also they were appointed*] It is the appointment of God, that all such as refuse to come to Christ, shall not be saved; and as the consequence of their not coming to Christ, they must stumble and fall. Hence, by a figure of speech frequently used in the Bible, the effect is here put for the cause by which it is produced. So *wrath* is used in the following passage to signify the punishment by which it is followed. 1 Thess. v, 9, For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. That is, we are not destined now, as we were once, to suffer the punishment due to our sins, as all present impenitent sinners are, because God has now forgiven our sins which exposed us to His wrath, and consequently we cannot be punished for them.

539. *Of old ordained to this condemnation*] The word here rendered before ordained, is προεγγραμμένοι, from πρὸ, *before*, and γράφω, *I write, describe*, and signifies here, as

in other places where it is used, *to describe before*. So in Rom. xv, 4, Whatsoever things were written aforetime, were written for our learning. Eph. iii, 3, As I wrote afore in a few words. Hence the meaning here is, that the conduct and the condemnation of such persons as are mentioned in the text, was long ago described, as we may read in Deut. xxviii, 45-68.

540. *Who can turn him*] The word mind, it will be perceived, is not in the original of this text; literally, it is *He is in one*; or, as it is given in the Vulgate, *But he is alone*. The meaning is, God is inimitable in His attributes of knowledge and power, and whatever His mercy and wisdom dictate, He is infinitely able to do, without the assistance of any one.

541. *Counsel of the Lord*] The psalmist is here contrasting the counsel of the infinite God, with that of the heathen, ver. 10, which he says God brings to nothing; but the counsel of God, when it is once formed, cannot be overthrown. Such a counsel he formed concerning the restoration of His people from Babylon, and such were His thoughts concerning the advent and sufferings of Jesus Christ. This passage is far from asserting that the counsel of God concerning either of these events was eternal, and never had any beginning.

542. *I will do all my pleasure*] This whole passage refers to God's counsel and pleasure to restore the Jews from their captivity in Babylon, by Cyrus, the first king of the Persians. Hence the text says, speaking of Cyrus, *He is the man of my counsel*, that is, the man by whose agency the counsel of God, in relation to the restoration of His people, should be fully executed. This was the end or the event which God declared from the beginning, from the time when the captivity of His people began. That this is the meaning of this often-abused passage, is proved beyond any reasonable doubt, by the following places, where the very same thing is spoken of, Isa. xiv, 24; xlv, 24-28, in the last of which it is expressly declared, Cyrus is my shepherd, and he shall do all my pleasure, by which is meant the pleasure and counsel of God mentioned above.

QUESTIONS ON RECITATION XXX.

What is the subject of this recitation?

532. What is said in this passage? Does this refer to the moral dispositions of the heart? What does it mean?

533. Concerning whom was this spoken? What have you to observe about his coming out against the people of God? How many of his army were destroyed in one night? By whom were they destroyed? How was God praised in this event? What is the meaning of the last clause of this verse? To what idea does this place give no countenance? How is this proved?

534. Who were added to the Church? How is this same phrase rendered in Deut. xxxiii, 29?

535. What is the meaning of the verb from which the word comes, rendered here ordained? Is this ever used in reference to God's decree in any other part of the Bible? What may we infer from this? Is there any thing in this passage to prove that the ordination here spoken of, (in case the text refers to the appointment of God,) took place any time before these persons believed? If all who were included in an eternal decree of election unto eternal life did actually believe then, have any believed since that time? Can this passage then have any reference to an eternal decree?

536. On what occasion was this said by God? For what did He threaten to destroy the Israelites? For what purpose does St. Paul quote these words? In what respect did He hate or harden any other nations?

537. Toward whom did God manifest his long-suffering? What did they do all this while? From what did God take occasion to call the Gentiles? From what part of the Bible does the apostle quote concerning the potter and the clay? What was God's design in the use of this metaphor, as we find Him speaking in the place referred to? What is the apostle's design in referring to it here? What figure is used in Psa. ii, 9? If all which the apostle says in Rom. ix, is to justify God's conduct toward nations, *as nations*, can it be right to take a verse here and there from this chapter, and apply them to individuals?

538. What is the appointment of God? What figure of speech is frequently used in the Bible? What is the meaning of the passage here referred to in proof of this? Why may not Christians be punished for their sins?

539. What is the meaning of the word here rendered foreordained? Can you give some examples where it is used thus? What then is the meaning of this place?

540. What word is not in the original of this text? What is the meaning of this place?

541. What is the psalmist contrasting in this and the context? What comes to nothing? What do you observe concerning the counsel of God? Can you mention any instances of such counsel of His? What notion concerning an eternal decree is this passage far from asserting? Can it be quoted, then, with propriety, to prove such an idea?

542. What are the Jews here commanded to remember? Is there

any like God? To what does this whole passage refer? By whom did God determine to accomplish this event? What is meant by the *end* mentioned in this passage? From what beginning was it foretold? What is said in Isa. xiv, 24, 25, about this purpose? What is said in Isa. xlv, 24-28, about it? When God says, *He will do all His pleasure*, in this text, what then does He mean? Can it be right to quote and apply these words, as some do, to the existence of all events, as though God caused them? Ought we not to be exceedingly careful how we quote and apply Scripture?

RECITATION XXXI.

Miscellaneous and difficult passages considered and explained.

543. And if the prophet be deceived when he hath spoken any thing, I the LORD have deceived that prophet, Ezek. xiv, 9.

544. Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul, Jer. iv, 10.

545. LORD, thou hast deceived me, and I was deceived [enticed]: thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me, Jer. xx, 7.

546. And the LORD said, Who shall persuade [or deceive] Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so, 1 Kings xxii, 20.

547. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Isa. lxi, 17.

548. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because

thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father ; for so it seemed good in thy sight, Matt. xi, 25.

549. Notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them, 1 Sam. ii, 25.

550. And he said, Go, and tell this people, Hear ye, indeed, [or without ceasing,] but understand not ; and see ye indeed, [or in seeing,] but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi, 9.

551. Shall there be evil in a city, and the LORD hath not done *it*? [or, and shall not the LORD do somewhat?] Amos iii, 6.

552. The secret *things* belong unto the LORD our God : but those *things which* are revealed belong unto us, and to our children for ever, that *we* may do all the words of this law, Deut. xxix, 29.

553. The deceived and the deceiver *are* his, Job xii, 16.

NOTES ON RECITATION XXXI.

543. *I the Lord have deceived that prophet*] He is as certainly deceived, as though God exerted a positive influence upon his heart for the purpose of deceiving him ; but the true cause of his being deceived is, he took upon him the prophetic office without being sent of God. That this is the true exposition of this passage, see 546.

544. *Thou hast greatly deceived this people*] This text is corrected by Kennicott, so that it reads thus:—*And they said*, (that is, the false prophets,) *Ah, Lord God, thou hast greatly deceived this people*. These words appear to have been uttered in view of the promises which God had made to the Jewish nation of peace and prosperity. These promises, however, were made on the conditions of their faithfulness ; and they proving unfaithful, the promises were not fulfilled. Hence the prophet, seemingly to express his astonishment at the infidelity and wickedness of the people, exclaims, in the language

of the text, Ah, Lord God, these calamities which now are about to overwhelm us, could not have come upon this people without thy design; and because of our wickedness thou hast promised us peace, that thou mightest disappoint and chasten us the more. But now, instead of peace, we have the sword of our enemies among us, taking away the lives of the people. This was said but a short period before the Jews were carried away captives by the Babylonians.

545. *Thou hast deceived me*] The root הָנִיף , from which the word comes which is here rendered *hast deceived*, signifies *to be persuaded* in a good sense, as well as to entice in a bad sense. So we know it is used in Gen. ix, 27, God shall *enlarge* or *persuade* Japheth. And that it cannot be used in this, or any other place in the Bible, to signify that God does actually entice a person to do wrong, is proved beyond controversy, by the express testimony of God Himself in relation to this very thing. James i, 13, Let no man say when he is tempted, [or enticed,] I am tempted [or enticed] of God; for God cannot be tempted [enticed] with evil, neither tempteth [enticeth] he any man. See 531, 532.

Jeremiah was persuaded and commanded by God to deliver those messages to the Jewish nation which were the occasion of the people's mocking him, and for which he was persecuted well nigh to death. See Jer. xxxviii, 1-6.

546. *Go forth and do so*] This language is figurative, and the sense in which it is to be taken will be readily understood, by considering for one moment the design of the prophet in the discourse in which it occurs. Ahab, the king of Israel, was about to proceed against the Syrians, to recover Ramoth-gilead. He and Jehoshaphat, king of Judah, inquired of the false prophets about it, and these deceivers promised them success in the undertaking. Micaiah, the true prophet of God, attempts to undeceive these deluded kings, by convincing them that there was really a lying spirit in the prophets to whose advice they had listened, and that if they followed their counsel, it would be to their own destruction; and to make this appear the more evident, and to show them the real danger to which they were exposed, he delivers the discourse or parable, of which this passage is a part; and in which he

attempts to convince the king of Israel especially, that he was really and positively deceived by those false prophets, just as much so as though God had actually sent them to bring about his destruction. But it is conclusively evident, that God did not put a lying spirit into the mouths of those false prophets, and for the purpose of deceiving Ahab and Jehoshaphat, because in that case the true prophet would not have informed them of the fact, for this would have been the very means of preventing their deception by the false prophets, and consequently the end which it may be supposed God had in view in causing them to be deceived.

547. *Made us to err*] A Hebraism, as Dr. Clarke observes, for *Why hast thou suffered us to err*. The sense is, *Why hast thou suffered us to err from the knowledge of thy ways, that our hearts have become hardened from thy fear?* This form of speech is very frequent throughout the Bible. Thus, in Gen. xxvii, 37, *I have made him thy lord*; that is, I have predicted that he will be so. Matt. vi, 13, *Lead us not into temptation*; do not suffer us to be led into temptation.

548. *Thou hast hid these things*] That is, Though these things are not discerned by the wise and prudent of this world, yet, I thank thee that thou hast revealed them unto babes. It is well known to be a very important rule in understanding any language, and especially that of the Bible, that the different parts of a sentence, though they may be connected with a conjunction merely, and such as might be construed separately, yet they are often so very essentially one and the same, that what is said of them taken together, would be misunderstood if it were interpreted of each part by itself. Thus, in Rom. vi, 17, *But God be thanked, that ye were the servants of sin, but ye have obeyed that form of doctrine which was delivered you*. Now the apostle certainly does not give thanks to God that the persons here spoken of had been sinners, but rather he thanks God, that *though* they had been slaves to sin, they now obeyed, from the heart, a new master, and consequently were made free from sin. Hence Christ, in this place, gives thanks, not that the things of the kingdom were hidden by the appointment of God from any part of the human family, but that these things were revealed to such as were willing to know them. In Luke xix, 41, we

find the Saviour weeping over those from whom these things were hidden, or in other words, over such as had refused to know them.

549. *Because the Lord would slay them*] The Hebrew particle, כִּי, rendered *because* in this text, should be rendered *therefore*, in the sense of *for that reason*, for this is its meaning here, and so it is used in other places. I be-believed, and [כִּי] therefore have I spoken. See also Isa. liv, 14 ; Jer. xviii, 12.

550. *Lest they see with their eyes*] This language is ironical, and it is designed to express God's displeasure against the Jews for their wicked stupidity in relation to His commands. Go and declare to this people what a wicked and insensible race they are. They have all the means for seeing My works and ways, but they do not perceive them so as to be profited ; and they have all the means necessary to hear instruction, but they are not any the wiser for all this. And yet they are a very wise, quick-sighted, and understanding people ; they hear and see, and know so much, they will surely be converted. Go now and make their heart fat, and stop their ears, and close their eyes, lest they become, too soon, converted. See other instances of this manner of speaking, in 1 Kings xviii, 27 ; xxii, 15. This passage is quoted by Christ, in Matt. xiii, 15 ; Mark iv, 12 ; and John xii, 40. In this last mentioned place, the words seem to imply that the hardness and blindness of the people were caused by God ; but a comparison of all these places with Acts xxviii, 26, 27, will show that this is not the meaning. Passages from the Old Testament are not always quoted in the New Testament in the precise sense in which they were at first spoken.

551. *Shall there be evil in the city*] Evil not only signifies what is sinful and wicked, but it is used also to signify trouble and calamity of any kind. See 2 Sam. xii, 11. When, therefore, the sacred writers speak of God as causing evil, the design is to set forth the agency by which He governs the world ; and this is said sometimes against the notion which prevailed among the Persians, that there were two deities, one of whom was the cause of all good, and the other the cause of all misery. If evil in the above passage, signifies any thing more than calamity,

then the meaning may be, *Shall there be wickedness in the city, and the Lord not do somewhat to correct the people for it?*

552. *The secret things*] The word *things*, it will be observed, is not in the original of this text. The meaning is this. The subjects on which I have now been discoursing, were formerly hidden from us, but they are now revealed for our good, and the good of our posterity. And so the text is rendered by one of the most eminent Biblical critics: The things which were hidden with the Lord our God, are made manifest to us and our children, for many generations.

553. *Deceived and the deceiver*] God has them both at His disposal, and under His control. They cannot deceive Him.

QUESTIONS ON RECITATION XXXI.

What is the subject of this recitation?

543. What is the true cause of a prophet's being deceived? What is the sense of its being said, I the Lord deceived that prophet?

544. How does this place read according to Dr. Kennicott? In view of what were these words uttered? On what conditions were these promises made? Were they fulfilled? Why not? What may we suppose the prophet designed to express in these words? What views of the subject did he probably design to give? At what time were these words spoken?

545. What does the root signify from which the word comes, which is rendered *deceived* in this text? Where is it used in a good sense, when it signifies to *persuade* or *enlarge*? How do you prove that it is not used in a bad sense in this, or any other place in the Bible, in reference to God? What was the consequence of Jeremiah's delivering those messages which God commanded him to announce to the people?

546. What kind of language is this? How shall we best understand the sense which it teaches? In what undertaking did the false prophets promise the kings of Israel and Judah success? Who was Micaiah? What did he attempt to do? How did he attempt this? How does it appear that this is a parable, and that God did not actually cause a lying spirit to actuate the false prophets mentioned here?

547. What kind of language is this? What is the sense of this passage? Where else does this form of speaking occur?

548. What is the sense of this passage? What should we observe in order to understand the language of the Bible in many places, as well as any other language? Can you give an example of such a sentence, besides this text? For what does not the apostle here give thanks to God? For what does he thank God? For what does Christ give thanks in this text? What is said of the Saviour when he beheld such as refused to know the things which

belonged to their peace till they were hidden from their eyes? Can it be true, then, that these things were ever hidden from the eyes of any by the design or appointment of God?

549. What is the meaning of the Hebrew particle in this place, which is here rendered *because*? Where is it used in this sense? What then is the meaning of this text?

550. What kind of language is this? What is the design of it here? What was the prophet directed to declare to the people? How does the margin say this people heard? And did they understand what they heard? And were they the wiser and better for what they heard and saw? Which part of this passage appears to be ironical? Can you give some other instances of irony from the Bible? Can you repeat the quotation of this passage in Matt. xiii, 15? Can you repeat that in Mark iv, 12? What do you observe concerning these words as they are quoted in John xii, 40? How do the words read in Acts xxviii, 26, 27? What do you infer from a comparison of all these places together?

551. What are we to understand by evil in this, and some other places where this word is used? What are we to understand when the sacred writers speak of God as causing evil? See Isa. xlvii, 7. Against what notion is this said? If by evil in this passage we are to understand any thing more than calamity, what does the text mean?

552. How would this passage read without the words in italics, which are supplied in the text by the English translators of the Bible? What does it mean? How is it translated by an eminent Biblical critic?

553. Who are the Lord's? What is meant by this? Are not all bad men and evil spirits under the omnipotent control of God?

Do you think you have a better understanding of these passages of Scripture now than you had before?

RECITATION XXXII.

Miscellaneous passages considered and explained.

554. But I will harden his heart, that he shall not let the people go, Exod. iv, 21.

555. But Sihon, king of Heshbon, would not let us pass by him; for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day, Deut. ii, 30.

556. For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses, Josh. xi, 20.

557. He turned their heart to hate his people, and to deal subtilly with his people, *Psa. cv, 25.*

558. And again the anger of the LORD was kindled against Israel, and he [Satan] moved David against them to say, Go, number Israel and Judah, *2 Sam. xxiv, 1.*

559. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not ; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations ? *Jer. vii, 9.*

560. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech ; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin, *Jer. xxxii, 35.*

561. It may be they will present their supplication before the LORD, and will return every one from his evil way, *Jer. xxxvi, 7.*

562. For I am with thee, and no man shall set on thee to hurt thee ; for I have much people in this city, *Acts xviii, 10.*

563. The LORD hath made all *things* for himself : yea, even the wicked for the day of evil, *Prov. xvi, 4.*

NOTES ON RECITATION XXXII.

554. *I will harden his heart*] To understand this, and some other places, where God is said to have hardened Pharaoh's heart, a number of things must be observed :—

(1. Pharaoh was a heathen king ; and neither he, nor any of his people, nor indeed any of the nations around him, had the least knowledge of the true God.

(2. The miracles which God wrought in Egypt by the hand of Moses, were designed expressly to make known the knowledge of the true God, not only to Pharaoh and his people, but to the neighbouring nations, and throughout the then inhabited world. See 181.

(3. This was a most benevolent design in God ; and

the means which He used for this purpose were the most directly calculated to bring about such an event.

(4. The Hebrew verbs, which are made use of to signify the hardening of Pharaoh's heart, do not in these places necessarily imply a *sinful disposition*. קִיָּץ, signifies *to strengthen, to make firm, bold, courageous*; and this is the word used in this text; I will make his heart courageous to contend for what he considers his rights as king of Egypt. And God commanded Joshua to have the very same disposition which He here declares He will give to the heart of Pharaoh. *Be thou strong and very courageous, that thou mayest observe to do all the law, which Moses my servant commanded thee*, Joshua i, 7. Another word is used to designate the same disposition; קָשָׁה, not very dissimilar to the above, as this signifies *to be hard, tough, or terrible*.

(5. From the above considerations, it is not inconsistent to suppose that God did strengthen Pharaoh's heart, not in a positively sinful disposition, but to oppose what he thought was an encroachment on his political rights. The heart of any heathen king would be hardened in the same sense, and in the very same way.

(6. The use which the Apostle Paul makes of the case of Pharaoh, in his Epistle to the Romans, confirms the foregoing views of this subject. The design of the apostle in writing that epistle, see 537, was to set forth the sovereignty of God in choosing one nation through whom He would reveal His will to the whole world, and also in fixing the conditions of salvation; though one nation was not the better merely for being thus chosen, nor yet another nation the worse for being thus hardened or rejected, as this same sovereignty opened the way for the salvation of all mankind of every nation. Hence, to show that God chooses His own means by which to make His power and goodness known, the apostle quotes these words: *For the scripture saith unto Pharaoh, Even for this very purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth*, Rom. ix, 17. That is, God chooses the means which He thinks are the best calculated to make His saving power

and goodness known ; though His conduct towards different nations for this purpose, does not and cannot make even one individual of any such nations either the better or the worse, merely on the account of His choosing one nation on whom He is said to have mercy, as He did the Israelites, or His hardening or rejecting another, as He did the Egyptians, Edomites, and others.

555. *For the Lord thy God hardened his spirit*] In addition to the above remarks on the case of Pharaoh, we may here observe farther, that such language as we find in this and a few other places, may be easily accounted for, when we consider the prevailing disposition which existed in all the Old Testament writers to speak of God in such a way as to represent Him, as He was in a peculiar sense, the God of the Jewish nation, and to speak also of the Jews so as to represent them, in a peculiar sense, the people of God, a people for whom the Deity felt a *paternal* and *partial solicitude*. They are called His *children*, His *elect* ; God is represented as caring for them, as *pitying* them ; He is said to be *near* to them, and they are said to be as *dear* to Him as the apple of His eye, Deut. iv, 37 ; vii, 6 ; x, 15. And to make this appear still more conspicuous, all other nations besides the Jews are represented as being *aliens* and *strangers* from God ; and as they were generally idolaters, so they are said to be God's *enemies* ; God is represented as *hating* them, and seeking occasions for destroying them, that thus He might show His great regard for His own people, Exod. xx, 10 ; Deut. xiv, 21 ; Isa. xli, 5 ; Deut. xxxii, 21.

Hence, when it is said here that God made the heart of Sihon obstinate, the sacred writer informs us that God did this that He might show favour to His own people, in giving them the victory against him. There is nothing, neither in the text, nor in the nature of the case, nor yet in any part of the Bible, to prove that God caused a sinful disposition to exist in the heart of this king ; nor is it necessary to suppose that there was any thing supernatural in the production of that disposition which he felt to oppose the march of the Israelites, when he found them so near the possession of his dominions.

556. *That they might have no favour*] To whatever

the destruction mentioned here may refer, it is certain that the text does not mean that those nations whom the Israelites destroyed, never had any favour shown them from God; for we learn from Gen. xv, 16, as well as the whole tenor of Divine Revelation, that these, as well as all other nations, had a space for repentance afforded them; and if they abused this opportunity, and filled up the measure of their iniquity, it was but in justice to them, and mercy to others, that they should now be destroyed, without any favour.

557. *He turned their heart*] He sent Moses and Aaron among them, to bring His people away; and by the miracles which they performed, the more effectually to make known the power and goodness of the true God, the heart of Pharaoh and his people was turned from desiring the Israelites to stay in Egypt, to oppose them, and wish them away.

558. *And he moved David against them*] In the margin this text is made to read, that Satan moved David to disobey God; and so the parallel place reads in 1 Chron. xxi, 1. The design in this place, and some others like it, seems to be to set forth, in a super-eminent degree, the Divine displeasure against the Jewish nation for some offence which they had committed; and this is done in the same way as in other places the Old Testament writers magnify God's unfailing care and affection over them. This is done according to the manner of expressing any thing in the Hebrew language in the superlative degree; that is, by ascribing to the thing spoken of some peculiar relation to God, or as being caused in some way by His agency. Thus the Hebrew of the following places reads. Gen. xxiii, 6, *A prince of God*; that is, a very great prince. 1 Sam. xiv, 15, *A trembling of God*; a very great commotion. Psal. xxxvi, 6, *Mountains of God*. Jonah iii, 3, *A city great of God*.

559. *We are delivered to do all these abominations*] Or in other words, these wicked Jews said, as an excuse for their abominable conduct, We are reserved to do these things, because God has decreed it; so we are fulfilling God's decree!

562. *For I have much people in this city*] That is, it is not my will that you should leave this place, though you

are thus opposed, see ver. 6, for there are yet many people in this city who have not opposed the word which you have preached, but they are now waiting to hear and believe the Gospel, as soon as you shall preach it to them.

563. *Even the wicked for the day of evil*] The Hebrew word here rendered *even*, might be rendered *although*. *Jehovah hath made all for himself; yea, although the wicked are for the evil day.* That is, God made man to be good, and to show forth His goodness and glory; and this is true, notwithstanding men have sinned and become wicked, so that they have brought upon themselves an evil day, and in consequence of which their end is likely to be misery and destruction.

QUESTIONS ON RECITATION XXXII.

What is the subject of our present recitation?

554. What is the first consideration which may be necessary to aid us in arriving at the sense of this and similar passages? What is the second? What do not the words necessarily signify which are used to describe the hardening of Pharaoh's heart? What is the meaning of the first one? Whom did God command to possess this very disposition, signified by this word? What did God say to him? In what sense is it consistent to suppose Pharaoh's heart was strengthened by the mission of Moses and Aaron into Egypt? Do you suppose that the heart of any other king would be hardened, under like circumstances? What effect may we suppose it would have on the heart of the king of England, were an embassy sent from another nation to request him to surrender his dominion over *six hundred thousand* of such as he considered his lawful subjects? What do you observe concerning the use which the Apostle Paul makes of God's dealings with Pharaoh and the Egyptians? What was the design in writing the Epistle to the Romans? For what purpose does the apostle quote a passage concerning Pharaoh from the Old Testament? What is the sense of this passage as it stands in this epistle?

555. How may we account for such language as this? By what terms is the relation between God and the Jewish nation represented? How do the Old Testament writers speak of others who were not of the Jewish nation? Where do you find such language? Does what is said here concerning Sihon, imply that God produced a sinful disposition in his heart? How was His opposition to the Israelites excited?

556. What is not meant in this place by some not having any favour shown them? What does God say of them in Gen. xv, 16? What do you infer from this, as well as the whole tenor of Divine revelation? What would mercy to others, and justice to them demand should be done, in case they sinned away the whole of this gracious opportunity?

557. Who were sent into Egypt to conduct away the children of

Israel? How did God make His power known by them? What effect did these miracles have on the Egyptians?

558. How does the parallel place to this text read? Does God ever move people to sin? Who does? What appears to be the design in this and similar places where certain things are attributed to God? How is the superlative degree often expressed in Hebrew? Can you give some examples of this kind?

559. What crimes did the Jews, here addressed, commit? What excuse did they make for their wickedness? Where did they go to say this? Was it not exceedingly ungrateful and blasphemously wicked in them to say this? In what peculiar doctrine does it seem these Jews believed, or in which they affected to believe, as an excuse for their crimes? Is this notion of an eternal decree believed by any in this age of the world? May we not justly suppose that some sinners now excuse themselves in the same way as God says these Jews did? Is it a very desirable thing to bring people to believe in the doctrine of an eternal decree? Is it reasonable to suppose that any well informed mind really believes that one can be justly punished for doing precisely what God eternally decreed he should do?

560. What did those Jews do? If God had decreed, with eternal and infallible certainty, that these Jews should act as they did, can it be true that the subject never came into God's mind that they would do so?

561. What does God say it *may be* the persons here spoken of would do? If it was really, and every way possible for them to do so, could there have been, when these words were uttered, any thing which rendered it a matter of *infallible* certainty that they would not do so?

562. On what account were these words spoken? Why did Paul resolve to leave the city of Corinth? What is the meaning of these words?

563. For what purpose did God make all things? Did He make all that He made good? How is it that some are now wicked? Does not the fact that some are now so very wicked, lead others to doubt whether God did make all men to be good? Do not the words of this text appear designed to prevent such an idea?

Is there any passage in either this, or the two foregoing recitations, which you do not fully understand?

RECITATION XXXIII.

Of man. His original state.

564. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, Gen. i, 26.

565. So God created man in his *own* image, in the image of God created he him ; male and female created he them, Gen. i, 27.

566. And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it, Gen. i, 28.

567. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and he became a living soul, Gen. ii, 7.

568. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour, Psal. viii, 5.

569. Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions, Eccles. vii, 29.

570. And have put on the new *man*, which is renewed in knowledge after the image of him that created him, Col. iii, 10.

571. And be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness, Eph. iv, 23.

572. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God, Jas. iii, 9.

573. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi, 3.

NOTES ON RECITATION XXXIII.

564. *In our image*] This is certainly a comprehensive phrase, and it is evidently used in the Bible in more than one sense. Here it signifies, (1. Those intellectual and moral properties of the human soul, with which man was at first created. He was endowed with the faculties of will, reason, judgment, and intelligence ; these faculties were pure and good, they were like the nature of Him who created them ; so that the very constitution of man's existence was not only free from sin, from evil of every imaginable kind, but it was positively good and holy.

(2. This phrase signifies that degree of excellence, pre-
cedency, and dignity with which man was blessed at his first
creation ; a superiority which placed him at the head, and
gave him the dominion over all irrational creatures. This
was not lost by sin, as we find the sacred writers speaking
of it as still retained after the fall, Gen. ix, 6.

It is the opinion of many learned men, that the plural
forms of the nouns and pronouns, which occur in this and
many other places in the Old Testament, were used pur-
posely by the inspired writers to set forth the doctrine of
a trinity of persons in the Godhead.

565. *So God created man*] אָדָם, *adam*, is here used as
a collective noun, for the race of mankind in general ; it
is also used as the proper name of the first man, *Adam*.

567. *The breath of life*] Or the breath of lives, for the
word here rendered life is in the plural. From this, as
well as many other places in the Bible, it is conclusively
evident, that the body made out of dust is one thing, and
the soul breathed into this body by the inspiration of God,
is another.

568. *And crowned him with glory and honour*] He en-
joyed his Maker's favour and approbation, and held com-
munion with the infinite God ! The word here rendered
angels, is אֱלֹהִים, *Gods*, or *God*. Man was made a little
less than God.

569. *Made man upright*] When he first came from
the hand of his Maker he was correct and right in the use
of all his faculties ; he was righteous, holy in all the dis-
positions of his heart. But he has sinned, and sought out
many false ways.

570. *Renewed in knowledge*] Hence it is probable,
that knowledge was a constituent part of that image of
God in which man was originally created. His know-
ledge of God, as well as most other things, was intuitive,
and given with the first consciousness of his own being.

571. *In righteousness and true holiness*] This certainly
refers to the account, 564, which Moses gives of man's
original creation in the image of God. This express de-
claration of the apostle ought to settle the question for
ever in the minds of all who receive the Scriptures as
the rule of their faith, as to the moral nature of man when

he was brought into being, and before the actual exercise of any of the faculties with which he was created. He then had a knowledge of God and his duty ; and then, the unerring word informs us, he was free from sin, and positively holy.

572. *After the similitude of God*] Another reference to the language of Moses considered above. Man was made in God's moral image ; but by sin this image was lost ; yet enough of man's original dignity and superiority is still retained, so far as the form of his person and the powers of his mind are concerned, to entitle him to this dignified appellation.

573. *From the simplicity*] 'Or ἀπλότης, sincerity, purity of mind, which you have in Christ. The mind of Eve before she listened to the deceiver was innocent and holy. From this and the foregoing passages, it is evident that the mind of man was not only innocent at its creation, but it was possessed of positive purity, the nature of God.

QUESTIONS ON RECITATION XXXIII.

What is the subject of the present recitation ?

564. Who made man ? What did He say when He was about to make him ? What is the first meaning attached to this phrase, "the image of God," here ? With what faculties was man made ? What was the nature of these faculties ? What do you observe concerning the nature of man's constitution at the time when he was first brought into conscious existence ? In what other sense are we to understand the phrase "the image of God ?" How was man distinguished by this superiority ? Was this lost in the fall ? How does this appear ? Do you observe any thing peculiar in the phraseology of this passage ? What is the opinion of many learned men concerning this fact ?

565. How did God create man ? For what is the word *adam* used here ? From what pair have all the human species sprung, which have overspread the world since the creation ?

566. What did God do for Adam and Eve after He had brought them into existence ? What is implied in God's blessing them ?

567. Out of what was man formed ? Is not this a most humiliating consideration ? Is it not one which should occupy the minds of men more than it does ? What will finally become of these bodies made out of dust ? What did God breathe into man's body after it was formed ? What may we infer from the distinction which is made here between the body and the lives breathed into it ?

568. What is meant by man's being crowned with glory and honour ? A little less than whom was man made ?

569. How did God make man ? What is meant by this ? Has man retained that original righteousness ? What has he done ?

570. What have Christians put on ? In what are they renewed ?

Does not the renewing of man in knowledge seem to imply that it is a restoration to something possessed before, and which has been lost? What kind of knowledge was that in which man was created? To what does this knowledge extend?

571. In what are Christians renewed besides knowledge? In what respect is the heart of a true believer created anew after the image of God? To what does the apostle refer in these words? What was the nature of man after he came into conscious existence, and before the actual exercise of any of his faculties? Is it not absurd to suppose, as some do, that man had *no moral nature* before he acted? If man had no moral nature before he acted, can you tell how he could be capable of moral actions?

572. With what do we bless God, and curse men? After what similitude was man made? In what sense was this similitude lost by the first sin? In what sense is it still retained?

573. Through what means did the serpent beguile Eve? What did the apostle fear? What is meant by the simplicity mentioned here? What important fact is proved from this, and other passages of Scripture?

What should be our feelings on comparing the present condition of the world with the primitive state of man, described in this recitation? Can you mention some interesting reflections, which are suggested by the account the Bible gives of the primeval innocence of Adam and Eve?

RECITATION XXXIV.

The moral law of God. Its nature and curse.

574. For we know that the law is spiritual, Rom. vii, 14.

575. Wherefore the law is holy; and the commandment holy, just, and good, Rom. vii, 12.

576. Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin, Rom. iii, 20.

577. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another, Rom. ii, 14.

578. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, Rom. ii, 12.

579. Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii, 10.

580. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die, [or dying thou shalt die,] Gen. ii, 16.

581. Christ hath redeemed us from the curse of the law, being made a curse for us, Gal. iii, 13.

582. Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen, Deut. xxvii, 26.

583. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v, 18.

584. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets, Matt. xxii, 37.

585. And it is easier for heaven and earth to pass, than one tittle of the law to fail, Luke xvi, 17.

586. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all, James ii, 10.

587. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, Deut. xviii, 19.

588. Behold, thou requirest truth in the inward parts, Psa. li, 6.

NOTES ON RECITATION XXXIV.

574. *The law is spiritual*] That rule of action which God has revealed to the world, and which all men in every condition of life are bound to obey, not only relates to the outward actions, but to the thoughts, motives, and purposes of the heart. By this law all the desires and dispositions of the mind must be regulated, as its design

is to preserve all those upon whom it is imposed holy and spiritual, like its infinite Author.

575. *The law is holy*] The law of God is but another word for the will of God: it is a perfect likeness of the Divine nature; it is holy, eternally holy, and leads to holiness itself. It is just; it comes from the God of infinite justice; and its claims on all intelligent beings are supported by the dictates of eternal right and reason. And so also it is good, because it is an act of infinite goodness for God to make known such a rule for the conduct of His creatures, and because it invariably promotes the good of such as obey it. It promotes the good also of such as do not obey its dictates, inasmuch as it secures these as well as others from suffering what would be unjust and wrong, even though they may be doomed to endure its endless curse.

576. *No flesh be justified*] That is, the moral law of God is the rule of action; but, as all have sinned, obedience to its demands now cannot be the condition of our justification. Hence as this law is the rule by which we must determine what is right and what is wrong, so we obtain a knowledge of sin, and see our need of justification by faith in Christ Jesus, who is the end of the law, or through whom we may fulfil the law, and be saved from the penalty which it inflicts on the transgressor.

577. *Which have not the law*] The apostle here speaks of the recorded and written law of God, contained in the Scriptures. See Recit. v. With this law the Gentiles were never favoured till after the advent of Jesus Christ. But, even the Gentiles, the whole heathen world, in all the darkness with which they were surrounded—even these were not left without some knowledge of God's will; for God communicated this knowledge to them by the agency of His Spirit on their hearts. Hence, it is said, Christ is the true light, enlightening every man coming into the world.

Their conscience also bearing witness] The term *conscience* is used to signify that faculty of the human mind by which the law, or the knowledge of God's will, is received to the understanding, and by which its obligations are felt. We read, 1 Tim. iv, 2, of some whose conscience is seared, as with a hot iron; by which we learn

that this faculty in the soul, by a continued course of infidelity and sin, may be so fearfully hardened, and the mind so left without spiritual light, as to be destitute of all correct moral feeling.

578. *Sinned in the law*] The Jews were favoured with the written law, ver. 7; and according to this law they must be judged: but the Gentiles, all the heathen who have not been enlightened by this law, cannot be judged by it.

580. *The Lord God commanded the man*] He enjoined upon man, in his state of innocence, the rule of his conduct, and which he was able, and every way obligated perfectly to obey. The penalty or curse, which would follow his disobedience, was at the same time made as fully known to him as the rule of his obedience. *In dying thou shalt die*: thou shalt die; be separated from my favour, and soul and body shall die. That the death threatened here was to be endless in its duration, see below.

581. *Christ hath redeemed us from the curse of the law*] This Christ did, according to the promise of God, mentioned and explained, 383, which was made to Adam and in behalf of all his posterity, soon after he disobeyed the above, 580, command. Now the *curse* of the Divine law, called *death* in the above text, is either the *punishment demerited by sin*, and which will render all such as suffer it more unhappy finally and eternally than they would be without it; or, it is simply the *limited consequence*, which every sinner endures for his good, and which renders all who suffer it better and more happy in the end than they could be without it. From which, it follows undeniably: (1. That, if the curse of the Divine law is endless punishment, then the death of Christ, by which He has opened the way for man to escape from it and be saved, is a most glorious and unexampled display of God's love for the world, inasmuch, as without the death of Christ, no soul could in any way be saved. (2. But if the curse of God's law be merely something which every sinner must and does suffer positively in his own person, and for his own good, then the curse of God's law is in reality a blessing; and Christ has done the world no favour, but rather a curse, in redeeming men from the infallible necessity of

suffering it ; seeing all sinners must suffer this curse for their good, or never be saved !

583. *Till all be fulfilled*] The law of God is eternal, unchangeably the same. It cannot be altered nor lessened down in its claims to suit the ever-varying views and feelings of men. Its claims and its penalty are sanctioned by the nature and attributes of the infinite God, and neither can be altered by the views which men may entertain of them.

584. *All the law*] In so small a compass, and in so few words, does God comprise the whole of His will concerning all created intelligencies. Love to God, which leads us to obey Him ; love for ourselves, which leads us to do right in every thing ; and love for our fellow men, which leads us to do as we would be done by, is the fulfilling of God's law.

588. *Truth in the inward parts*] God requires that we should have a good heart, as well as an outwardly correct life ; a heart, in which there exists no anger, nor pride, nor love of the world, nor any other evil passion.

QUESTIONS ON RECITATION XXXIV.

What is the subject of our present recitation ?

574. What is meant by the moral law of God ? What does the apostle say of its nature ? What does he mean by this ? What is its design ?

575. With what is the term " law of God," synonymous ? Of what is it a perfect likeness ? What is meant by its holiness ? What by its justice ? What by its goodness ? How does it promote the good of such as do not obey it ?

576. Can any be saved on condition of their performing the deeds of the law ? Why not ? How do we obtain a knowledge of sin ? Who is the end of the law ? How are we saved from the penalty of the Divine law ?

577. With what law were the heathen never favoured till after the coming of Christ ? What law did God give them instead of this ? How was this law communicated to them ? Do you remember any thing said about this in the first chapter of St. John ? What is meant by conscience ? Is there any danger of losing this faculty ? How may it be lost ? What does the Apostle Paul say of such ? What must be the condition of such, whose consciences are seared, as with a hot iron ? What do you suppose this figure alludes to, as to searing the conscience ? Does not every sin, which the sinner commits, serve to render his heart less and less susceptible of good impressions ? Must not a continuance in sin be a state of imminent danger ? Have you given your heart to God ?

578. What is that law without which some nations sin ? May

such perish, who have not the written law of God? Must it not then be a very desirable thing to furnish the whole world with the Bible? Have you done your duty in aiding those who are now labouring to spread the Holy Scriptures throughout the world? May such perish who have the written word to read? What must we do to be saved more than to study the Bible? Whose condemnation will be the most aggravated among those who are lost, such as had the Bible, and a knowledge of the written law, or those who died without these advantages?

579. Against whom is the curse of God's law denounced?

580. What was enjoined upon man in his state of innocence? What was made known to him also at the same time? In what words was this penalty expressed? What was implied in this death?

581. From what has Christ, by His death, opened the way for our escape? According to what promise did Christ do this? What is the curse of the Divine law? What effect does it have on such as actually suffer it? Will there be an end to the misery of such as actually suffer this curse? What do you observe concerning the death of Christ to make it possible for man to be saved from the curse of God's law? If all sinners do actually suffer the curse of God's law for their good, how can it be said that Christ has redeemed us from it? If it is only for the sinner's *good* that he is punished, how can this punishment be called a *curse*? Has Christ conferred any favour upon man by redeeming him from that which it is positively for his good to suffer? If sinners are punished all they deserve for their sins, and are yet made happy in eternity, *from* what does Christ *save* them?

582. What is said of such as oppose the observance of God's law? What shall the pious say as to the curse which comes upon them?

583. What is the meaning of this passage?

584. What is the first and great commandment? What is the second? What does the love of God lead us to do? What does the right kind of love for ourselves lead us to do? What does the love of our neighbour influence us to do? What is fulfilled in keeping these two commandments? If the heart be filled with the love of God, will there be any room in it for the love of sin and the world?

585. What is meant by these words?

586. Is not one as really guilty before God, who commits one sin against Him, as he who commits many? How does this appear?

587. Is not the word which is spoken by God's direction, of as much authority as if God spoke it Himself? What will He require of such as refuse to obey His word? Are you striving to obey it?

588. What does God require that we should have in our hearts? What is meant by truth in the heart?

Should we not fear and tremble in view of God's law? How should one feel who is exposed to its penalty? Are you exposed to suffer it?

RECITATION XXXV.

The fall of man. Its consequences.

590. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, [or a desire,] and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat, Gen. iii, 6.

591. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, Rom. v, 12.

592. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord, Rom. vi, 23.

593. For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, *which* is by one man Jesus Christ, hath abounded unto many, Rom v, 15.

594. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness [or hardness] of their heart, Eph. iv, 18.

595. Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv, 19.

596. And deliver them who, through fear of death, were all their life time subject to bondage, Heb. ii, 15.

597. For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night, Eccles. ii, 23.

598. All flesh shall perish together, and man shall turn again unto dust, Job xxxiv, 15.

599. Man *that is* born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not, Job xiv, 1.

600. Unto the woman he said, I will greatly multiply thy sorrow and conception; in sorrow shalt thou

bring forth children; and thy desire shall be to thy husband, [or subject to thy husband,] and he shall rule over thee, Gen. iii, 16.

601. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree whereof I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, Gen. iii, 17.

602. Thorns also and thistles shall it bring forth [or cause to bud] to thee; and thou shalt eat the herb of the field, Gen. iii, 18.

603. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou *art*, and unto dust shalt thou return, Gen. iii, 19.

604. For we know that the whole creation groaneth and travaileth in pain together until now, Rom. viii, 22.

605. Behold, I was shapen in iniquity; and in sin did my mother conceive me, Psa. li, 5.

NOTES ON RECITATION XXXV.

590. *Took of the fruit thereof*] As to this act by which sin was introduced into the world, it is sufficient for us to know, that it was a violation of an express command of God; a command which He certainly enjoined upon the first human pair as a test of their fidelity to Him who had given them their existence. It was His right to prohibit the use of a certain kind of fruit; and the goodness of God is just as much exhibited in that prohibition, as it was in any of the numerous privileges which He conferred upon them. It is one of the greatest privileges which man can, or ever did enjoy, when he has an existence, in which he may obey the commands and prohibitions which his Maker enjoins upon him.

591. *By one man sin entered into the world*] Three things are distinctly stated here. (1. That all men came into the world in a state of sin. (2. In consequence of this sinful state, death has passed upon all men. The death here spoken of is the curse of the Divine law, inas-

much as it is that death from which Christ delivers man ; or, in other words, Christ suspends the actual infliction of this death upon all men, so that all who come into a state of probation may have an opportunity of being saved from it. Children who do not live to commence a state of probation are saved unconditionally from suffering this death, by the virtue of Christ's blood, which taketh away the sin of the world. (3. All men came into the world in this state of spiritual death, in consequence of the first sin of Adam and Eve.

592. *Wages of sin is death*] All who, being spiritually dead, commit actual sin against God, thereby expose themselves to the sufferance of eternal death ; because there is no other kind of death which a sinner can suffer as a punishment for sin.

593. *Through the offence of one*] All are involved in a state of spiritual death by the sin of Adam and Eve. But the grace of God has provided a remedy for this death, so that no one is or can be condemned on this account merely. See John iii, 19.

594. *Having the understanding darkened*] They shut out the light of God from their minds ; they refused the instruction which He offered them ; hence they became more and more ignorant, till their minds were wholly alienated from the favour and knowledge of God.

595. *Past feeling*] They were past all sense of guilt, and hardened in a course of sin. In such a state it was utterly and absolutely impossible for them to suffer the punishment demerited by their guilt. They appear to have been reserved as monuments of God's displeasure, for the warning and benefit of others.

596. *Fear of death*] All men naturally fear and dread the thought of dying. From this fear, however, the sanctified heart is delivered, and many have rejoiced and triumphed in the very jaws of terror's king.

601. *Cursed is the ground for thy sake*] The sterility of the earth, and the noxious weeds and plants which it shall cause to bud to thee, and the whole of thy posterity, shall serve as a constant monition of my displeasure against the sin which thou hast committed.

604. *The whole creation*] The whole world of mankind are in a state of sin, afflicted and pressed down with sor-

row. Some the Gospel has already saved, and it is Heaven's design that it shall yet be preached to both Jews and Gentiles, for whose deliverance God has made abundant provision. See Matt. xxviii, 19, 20; Mark xvi, 15; Col. i, 23.

605. *In sin did my mother conceive me*] Or rather, With a sinful nature I was born, yea, in my mother's womb I was possessed of it; so this text is rendered in "Flatt and Storrs' Course of Biblical Theology." It is most evident that David is here speaking of that sinful nature which he brought into the world with him, and which led him to sin against God. A similar phrase occurs in John ix, 34, They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? That is, You were certainly born in a sinful state, as is proved by the bodily infirmity under which you have suffered; and hence you are not now fit to instruct us.

QUESTIONS ON RECITATION XXXV.

What is the subject of our present recitation?

590. What do you observe concerning the act by which sin was first introduced into the world? What was God's design in giving this command? How does it appear to have been God's right to prohibit the eating of a certain kind of fruit? Would the goodness of God have been any more conspicuous towards the first man and woman, if He had given them no rule by which to live? What would the condition of men now be, if all men were without any law? What may we suppose the condition of angels in heaven would be without some kind of responsibility? What is it said the woman did? What is one of the greatest blessings which man can enjoy?

591. What is the first thing stated here worthy of notice? What is the second? To what death are such exposed who commit actual sin against God? How are children, who die before they commit actual sin, saved? Why is not the penalty immediately inflicted on all who knowingly commit sin against God? What is the third thing here worthy of notice?

592. What is the wages of sin? With what is the death mentioned in this place contrasted? Does Christ save any from temporal death? What other death is there which any can suffer, as a punishment for sin, who are now already spiritually dead? If natural or temporal death be not the punishment of actual sin, seeing the righteous and infants die, as well as the wicked, then what is that death to which all who are now spiritually dead must be exposed? Do you know of any fair way of avoiding the force of this conclusion?

593. By what cause are all human beings involved in a state of sin and spiritual death? Is any one now condemned on this account merely? What is the ground of man's condemnation? By whom

has the way been opened for all men to be saved from sin and all its consequences?

594. What do you observe as to the understanding of such as have not saving faith in Christ? From what are such alienated? By what means? What is the state of their hearts?

595. What must be the moral condition of such as are past feeling? What is meant by their being past feeling? For what purpose do such appear to be mentioned here? Must not sin be most dreadful and heinous in the sight of God? To what had the persons mentioned here given themselves over? Can the wretchedness of such a state be easily imagined?

596. What is naturally feared and dreaded by all men? Do you not know this by experience? To what other parts of creation does this fear extend? How may we be saved from this fear? Are you thus saved?

597. What character is here described? What is said of the days of such? What of their nights?

598. What solemn truth is stated here? Should we not be humbled in consideration of this truth?

599. What is here said of man? Is this true of all men? What is meant by this language?

600. On what account was this said of the woman? Was not the introduction of sin into this world one of the greatest events that ever has happened to the world of mankind? What other great event has transpired through the instrumentality of a woman? See 644. Does not the last event counterbalance the other?

601. What works does God declare the earth shall put forth as evidence of His displeasure against sin? How is man doomed to eat of the earth?

602. Of what was man at first permitted to eat? Was this permission afterwards extended to animal food? See Gen. ix, 3.

603. What awful sentence is here pronounced on man? How should it effect us when we think of the care and toil to which we are subjected?

604. What agreement in sentiment do you observe between this place and 603 above?

605. Of what is the psalmist speaking here? Where is a similar phrase found? What do we learn from these and the like expressions?

RECITATION XXXVI.

Human depravity, man's weakness and insufficiency.

606. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination [or the whole imagination, or every purpose and desire] of the thoughts of his heart, *was* only evil continually, Gen. vi, 5.

607. And it came to pass, when he heareth the

words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination [or stubbornness] of mine heart, to add drunkenness to thirst, Deut. xxix, 19.

608. But they hearkened not, nor inclined their ear, but walked in the counsels *and* the imagination [or stubbornness] of their evil heart, and went backward, and not forward, Jer. vii, 24.

609. What *is* man that he should be clean? and *he which is* born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight; how much more abominable and filthy *is* man, which drinketh iniquity like water? Job xv, 14.

610. The fool hath said in his heart, *There is* no God. They are corrupt; they have done abominable works; *there is* none that doeth good, Psa. xiv, 1.

611. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved; how long shall thy vain thoughts lodge within thee? Jer. iv, 14.

612. The heart *is* deceitful above all *things*, and desperately wicked; who can know it? Jer. xvii, 9.

613. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, Matt. xv, 9.

614. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii, 21.

615. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i, 28.

616. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Rom. i, 29.

617. Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Rom. i, 30.

618. Without understanding, covenant breakers, without natural affection, implacable, unmerciful, Rom. i, 31.

619. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, Rom. i, 32.

620. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires [or wills] of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii, 3.

621. And you *hath he quickened* who were dead in trespasses and sins, Eph. ii, 1.

622. For I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but *how* to perform that which is good I find not, Rom. vii, 18.

623. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I, Rom. vii, 15.

624. O wretched man that I am! who shall deliver me from the body of this death? [or this body of death?] Rom. vii, 24.

625. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be, Rom. viii, 7.

NOTES ON RECITATION XXXVI.

606. *Only evil continually*] Here is the picture given by the infinite God of an unsanctified heart! (1. The wickedness of men was great, and exceedingly multiplied in the earth. (2. All this wickedness sprung from a corrupt heart. (3. Every thing in the heart, all its thoughts, desires, and purposes, were evil, and wickedness. (4. The heart was nothing but wickedness and corruption, without any mixture of goodness. (5. The thoughts, desires, and purposes of the heart were evil, and nothing but evil, without any interruption! (6. All this was affirmed of man in the golden age of the world, very soon after he came from the hands of his Maker!

607. *Stubbornness of mine heart*] The human heart will melt and bend, many times, under the thought of mere imaginary happiness or misery ; when, at the same time, it will remain rigidly stiff and unyielding to the claims of eternal reason, and the dictates of infinite mercy !

609. *Drinketh iniquity like water*] It is not enough for vain, wicked man to commit sin ; but, such is the inherent disposition of his heart, that he hungers after iniquity ; and as the thirsty soul slakes his raging appetite with water, so man drinketh iniquity. For having such a propensity merely when we come into conscious being, we are not condemned ; but we are condemned for indulging it—for not using the means which God has provided to counteract, and save us from it.

610. *None that doeth good*] There are none born into the world who are in a state of purity, or who are free from depravity. Unsaved from this state, there is no one that doeth good ; all is corruption and sin. This must be the sense of this place, inasmuch as we know that it is not true, that such do no good who have been justified and saved by the grace of God, and who walk in all His commandments and ordinances blameless.

611. *Vain thoughts*] Those thoughts are vain and wicked, which are indulged with delight on sinful and forbidden objects ; or which are caused and indulged by the gratification of unholy desires and affections in the heart. To be tempted, or to have an evil thought suggested to the mind, merely, is not sin ; it becomes sin when we indulge it.

612. *Desperately wicked*] Such is the inherent darkness and deceitful working of the human heart, that even its possessor, however wise and well informed in other things, cannot know and realize its weakness and insufficiency, without the supernatural illumination of the grace of God.

615. *They did not like to retain God in their knowledge*] This is said of the wisest, and some of the very best heathen who ever lived. In their very best estate they manifested no disposition to retain God in their knowledge. Some knowledge of God they did have, because through the utter darkness and imbecility of their hearts

the Spirit of God shined ; but this knowledge they rejected. Hence they were justly given over to an unbelieving, undiscerning mind.

616. *Whisperers*] This seems to be a name which the apostle very justly gives to those smooth-tongued, softly-spoken, tattling backbiters, who love to tell of their neighbours' faults, while they utterly neglect their own.

619. *Have pleasure in them that do them*] They knew the law which God had revealed to them, and by which their lives should be regulated ; and they knew, that, according to this law, such as did these things, were every way worthy of death ; and yet they approved them, had pleasure in them, and did the same themselves.

620. *By nature the children of wrath*] That is, the very constitution of our nature with which we were born, was impure, even as others ; just the same nature as that with which all men are born into the world. See 605. That φύσει, *by nature*, is used in this sense here, is evident from the manner in which this same phrase is used in Gal. ii, 15. And in this sense it is used by some of the best Greek writers. So Aristotle, when he says, τῇ φύσει πρότερον, "*first in nature* ;" and Demosthenes also uses this word in the same way, when he says, "*All men are by nature prone to listen with pleasure to invectives and accusations.*" Dem. Or. de Cor.

622. *To will is present with me*] So here we have the case of one man, at least, who possessed both *natural* and *moral ability* to change his own heart, or to be converted ; but all to no purpose, without the grace of God. He himself tells us plainly, that he had actually proceeded as far as he could go in the use of his own unassisted *natural* and *moral ability*, toward his own conversion to God. And who can tell but thousands of others, who have been taught to believe that the moment they *will* to be converted, they are converted, are now (unlike the person here speaking, indeed, when he exclaims, O wretched man that I am !) blessing themselves with an infallible hope of heaven !

623. *What I would, that do I not*] I have a will to do that which I have no power to do, without the grace of God. If this was said by one who was really converted to God, and with the design of describing the state of one

truly born of the Spirit, can any one tell wherein such a heart differs, in its wretchedness and inability, from another, who never was converted by Divine grace!

624. *Wretched man that I am*] So every awakened sinner feels and exclaims, when he sees the corruption and depravity of his own heart, and finds that he has no power, either natural or moral, to free himself from it. Hence his first inquiry is, Who will help me? who will deliver me? He knows he cannot change his heart, nor better his condition merely by willing to do it. He knows God must help him, or all is lost for ever!

QUESTIONS ON RECITATION XXXVI.

What is the subject of this recitation?

606. What is it said God saw? What is the first thing to be noticed in this picture of an unsanctified heart? What is the second? What is the third? What is the fourth? The fifth? When was all this affirmed of man? Is the heart of man any better now than it was then?

607. What does a depraved heart say when it promises itself peace? How is the rigid stubbornness of the human heart sometimes manifested? Has your heart ever yielded to the claims of God's mercy?

608. Of whom are these words spoken? What is said of them? What is meant by their going backward? Do you know of any who do so now?

609. Is the heart of man ever clean in the sight of God till it is made so by the blood of Christ? In whom does God put no trust? What are not clean compared with His purity? What is abominable and filthy in his sight? What is the inherent disposition of man's heart? For what is man condemned? Have you been saved from indulging a sinful disposition?

610. Who has said there is no God? Would any but a fool be likely to say this? What are such? What have they done? What does God mean when He says there are none that doeth good? May it not be said that such do some good who are the servants of God?

611. How may we be saved from wickedness? What kind of thoughts are vain and wicked? Is it sin to have an evil thought suggested to the mind? When does such a thought become sin? What does the apostle say concerning the thoughts? 2 Cor. x, 5.

612. What is the most deceitful of all things? To what extent is it deceitful and dark? How may it be known? What must be the condition of such as imagine their hearts are not so wicked as they really are?

613. How many degrees or kinds of wickedness are mentioned here? What are they? Whence do they proceed?

614. How many kinds of wickedness are described here? From what source do they originate? What are they called? If all this

wickedness originates in the heart, is it true, as some say, that man becomes depraved only from the influence of example?

615. Of whom is this said? Did they have some knowledge of God? How did they obtain it? Rom. i, 20. What did they do in relation to this knowledge? What came upon them as the consequence?

616. With what were they filled? How is their depravity described here? What is meant by whisperers? If their hearts were filled with sin, was there room for any goodness to abide in them?

617. How is the depravity of man described here? For what cause do some men hate God? What must be the state of that heart that can hate God? Do you discover any similarity between another passage, 569, and a phrase used in this place? What is it? What degree of wickedness is set forth in this cluster of crimes which can be affirmed only of such as are children?

618. What farther description is here given of the wicked and impenitent?

619. What do such know notwithstanding their wickedness? What do they approve of, and in what do such take pleasure? Do such approve of God or His people?

620. Among whom did Christians once have their conversation and joy? What did they then fulfil? What are all men by nature? What is meant here by the phrase rendered *by nature*? What similar phrase occurs in Gal. ii, 15? What similar phrase is used by Aristotle? What similar phrase is used by Demosthenes?

621. What is meant by being dead in trespasses and sins? What is meant by being quickened?

622. What does the apostle mean by no good thing's dwelling in his flesh? What had the apostle a will to do? Did the apostle say this to describe the state of his own heart when he was seeking for salvation, or to describe his own state after he was actually converted? Do you not infer from this that one may desire and will to be saved, and yet not be saved for the want of faith and proper instruction? Will not all such most assuredly find help and salvation who persevere in seeking it by faith?

623. What is the meaning of this text? May we not infer from this that something more is necessary to bring souls to Christ, than that they should have a will to come? If the apostle designed in this place to describe the state of a heart which had been born of God, and which was then under the influence of Divine grace, what language could he have used more appropriately to describe the condition of a heart which never was changed by the Spirit of God?

624. Who feels and exclaims thus? Do you know this by experience? What does such a person know? What is his first inquiry?

RECITATION XXXVII.

The emptiness and vanity of all things connected with this present world. Their insufficiency to give real and permanent felicity.

625. For the fashion of this world passeth away, 1 Cor. vii, 31.

626. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever, 1 John ii, 17.

627. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof, Rom. xiii, 14.

628. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live, Rom. viii, 13.

629. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Rom. viii, 20.

630. This wisdom descendeth not from above, but is earthly, sensual, devilish, Jas. iii, 15.

631. Seeing there be many things that increase vanity, what is man the better? Eccles. vi, 11.

632. For who knoweth what is good for man in this life, all the days of his vain life [or the number of the days of the life of his vanity] which he spendeth as a shadow? For who can tell a man what shall be after him under the sun? Eccles. vi, 12.

633. We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and all things that are therein, Acts xiv, 15.

634. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered [or plaited] hair, or gold, or pearls, or costly array, 1 Tim. ii, 9.

635. Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold,

or of putting on of apparel ; but *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii, 3.

636. Redeeming the time, because the days are evil, Eph. v, 16.

637. Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places to all generations ; they call *their* lands after their own names, Psa. xlix, 11.

638. This their way *is* their folly : yet their posterity approve their sayings, [or delight in their mouth,] Psa. xlix, 13.

639. For *there is* no remembrance of the wise more than of the fool for ever ; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man* ? as the fool, Eccles. ii, 16.

640. Man is like to vanity ; his days *are* as a shadow that passeth away, Psa. cxliv, 4.

NOTES ON RECITATION XXXVII.

625. *Fashion of this world*] The very constitution and form of this material world shall be changed ; the ways and habits of such as love this world are changing constantly.

626. *And the lust thereof*] Every thing which is an object of desire to worldly minded men and women. No persons seek enjoyment in the things of this world but a little while at a time ; that which they seek is perfectly insipid, and affords no permanent enjoyment ; and one thing is soon changed for another ; and soon these deluded souls, with the objects of their desire, are all passed away, and gone.

627. *Make no provision for the flesh*] Do nothing to gratify any earthly desire, which is not allowed by the spirit and temper of the Gospel.

628. *Live after the flesh*] Live to gratify the desires of the flesh only. If you have no other object in view while you live, than merely to labour to be rich and increased in worldly goods ; and have no other concern than merely

to eat and drink, and ornament the body, ye shall die an eternal death!

629. *Was made subject to vanity*] God has subjected the whole world to a state of sorrow and mortality, see 600, 601, 602, 603; though no part of it has ever submitted to this subjection willingly; but God has done this the more effectually to exhibit His displeasure against the heinous nature of sin. Nevertheless, when God pronounced the curse on man, He opened the way for his salvation, not from the frailties of this present state merely, but from the curse of His law, which man had broken. See 383.

631. *Many things*] The many inventions which man has sought out, 569, 617, merely add to his trouble and vexation.

632. *Who knoweth what is good*] So short sighted are the very wisest and best of men in regard to many things, that they often err, and judge amiss as to the best and the most appropriate means by which it may be secured.

634. *Modest apparel*] "When either men or women," says the learned and excellent Dr. A. Clarke, "spend much time, cost, and attention, in decorating their persons, it affords a painful proof, that *within* there is little excellence; and that they are endeavouring to supply the want of *mind* and moral good by the feeble and silly aids of dress and ornament. Were *religion* out of the question, *common sense* would say in all these things, Be decent, but be moderate and modest."

635. *Whose adorning*] Above we have an extract from an eminent Christian divine; I will here add another from a mere heathen, speaking on the same subject. "An ornament, as Crates said, is that which *adorns*. The proper ornament of a woman is that which becomes her best. This is neither gold, nor pearls, nor scarlet; but those things which are an evident proof of gravity, regularity, and modesty." (*Plut. Con. Prec.*)

636. *Redeeming the time*] By a proper use of the little that remains, we may, in some sense, redeem what we may have lost through inattention and idleness. See a sermon on this text by the Rev. J. Wesley on redeeming the time from sleep.

639. *No remembrance of the wise more than of the fool*]

All are alike exposed to death, and when once dead are liable to be forgotten for ever. A man's being wise does not defend him absolutely against the ravages of time. It is alike true of both that they die ; but they do not both die alike. The one passes away into eternity without hope, the other departs to be with Christ in bliss for ever.

640. *Man is like to vanity*] Or rather, *man is like to הָבֶל, Abel* ; exposed to accidents and death as Abel was. In other words, he is subject to vanity, as this word signifies, and to miseries and frailties without number ; hence he soon passes away.

QUESTIONS ON RECITATION XXXVII.

What is the subject of this recitation ?

625. What shall pass away ? What is meant by this ? Did you ever observe how constantly the notions and fashions of worldly minded people are changing ? Is it safe, then, to follow them ?

626. What is meant by the lust of the world ? What is meant by its passing away ? How do such appear to be deluded, who seek enjoyment in such things ? In what do you seek for your chief enjoyment ? What must the last end be of such as trust in the things of this world for enjoyment ?

627. What should we put on ? What is meant by this ? What is meant by making provision for the flesh ?

628. What is meant by our not being debtors to live after the flesh ? When may one be said to live after the flesh ? What will be the final consequences of such a life ? If God declares, that such as are now already spiritually dead shall yet die another death, what death can this be, inasmuch as it cannot be the death of the body, seeing the righteous suffer this as well as the wicked ? How shall we escape this death ?

629. Who was made subject to vanity ? What is meant by this ? For what reason did God subject the whole world to trouble and sorrow ? How did He open the way for hope ? Do we not see the goodness and mercy of God in all this ? Would man's condition in this world have been any better, if God had done nothing to exhibit His displeasure against the heinous nature of sin ?

630. How does the apostle describe the wisdom of this world ?

631. What is meant by the vanity, mentioned here ? How is this increased ?

632. How does the short-sightedness of the wisest and best of men often appear ? How is the life of man described here ? Why is it called so ? How is the ignorance of man farther set forth in this text ?

633. How do the apostles here speak of themselves ? What did they preach unto the people ?

634. With what kind of apparel does God command that women should adorn themselves ? What ornaments are expressly prohibited here ? May we sin by being too costly in our apparel ? What

does Dr. Clarke say, gives painful proof of a little mind? What does common sense say with regard to our dress, without the light of religion?

635. What kind of adorning is prohibited here? With what should a woman be adorned? In whose sight is such ornament of great price? Is it not of great price also in the minds of all sensible and well informed people? Who was Crates? What does he say concerning the ornament of a woman? Who was Plutarch? When did he flourish? What is said in this extract from his writings, as to what does not constitute the proper ornament of a woman? What does? Do not many professed Christians, in their notions of dress and ornament, fall very far behind this heathen? What conclusions do the enemies of religion generally form when they see such professors of religion?

636. How may we redeem the time? Why should we do so? Do you remember any time lost which you would be glad to redeem?

637. What is the inward thought of wicked and worldly minded men? How do they strive to perpetuate their own memory? What does God say of their memory, Psa. cix, 15?

638. What is here said of such? How do their children approve their sayings?

639. For what purpose are the wise and fools here compared together? What is the difference between them in their deaths?

640. To what is man like? To whom is he compared here? What is the sense of this passage?

What important duty do we learn from this recitation?

RECITATION XXXVIII.

The principal predictions concerning the advent, character, and sufferings of the Messiah; together with the manner in which they have been fulfilled.

641. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii, 15.

642. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii, 8.

643. And the God of peace shall bruise [or tread] Satan under your feet shortly, Rom. xvi, 20.

644. But when the fulness of time was come, God sent forth his Son, made of a woman, made under the

law, to redeem them that were under the law, that we might receive the adoption of sons, Gal. iv, 4.

645. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, Gen. xlix, 10.

646. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death, John xviii, 31.

647. Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii, 14.

648. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first born son; and he called his name Jesus, Matt. i, 24.

649. The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken, Deut. xviii, 15.

650. We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph, John i, 45.

651. He is despised and rejected of men; a man of sorrows, and acquainted with grief, Isa. liii, 3.

652. And Jesus said unto them, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head, Luke ix, 58.

653. But he *was* wounded [or tormented] for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace *was* upon him; and with his stripes [or bruise] we are healed, Isa. liii, 5.

654. Then Pilate therefore took Jesus and scourged *him*. And the soldiers platted a crown of thorns, and put *it* on his head, — and they smote him with their hands, John xix, 1.

655. And they crucified him, Mark xv, 25. Who his own self bare our sins in his own body on the tree, 1 Pet. ii, 24.

656. In that day there shall be a fountain opened to

the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness, Zech. xiii, 1.

657. And in that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek, Jer. xi, 10.

658. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved, Acts iv, 11.

659. Now I say that Jesus Christ was a minister of circumcision for the truth of God, to confirm the promises *made* unto the fathers; and that the Gentiles might glorify God for his mercy, Rom. xv, 8.

NOTES ON RECITATION XXXVIII.

641. *Bruise thy head*] Prophecy is defined as being "a miracle of knowledge, a description of something future, beyond the power of human sagacity to discern or to calculate." And hence it has always been considered as the most conclusive evidence which could be given of the truth and Divinity of the Bible.

We have seen before, 383, that this passage expresses God's decree to open the way of salvation for the whole world of mankind, through the sufferings and death of Jesus Christ. It sets forth that Christ should be born of a woman, that He should suffer through the malice of Satan, but that He should nevertheless bruise Satan's head, destroy his power over the human mind, so that men might be turned to the true and living God.

642. *That he might destroy*] That *λύση* *he might loose* the minds of men from the power of sin: thus the devil's work is dissolved, and the way opened for sinners to be saved.

643. *Tread Satan under your feet*] Give you a final and complete victory over him. Here is an evident allusion to the first promise of a Deliverer, noticed above, who was to bruise Satan's head; that is, get the dominion over him; and this victory He obtained by suffering the wound in his heel, or flesh, from Satan.

644. *When the fulness of time was come*] When that time arrived when God saw it best that Christ should appear in the flesh, He was born of a woman, precisely as

He determined four thousand years before He should be. See 738.

645. *The sceptre*] This was used as a sign of authority and regal dominion, Esther viii, 4; Isa. xiv, 5. This was not to depart from Judah till the Messiah had come. He is here called Shiloh, or Apostle. So in Heb. iii, 1.

646. *It is not lawful for us to put any man to death*] Because the sceptre had now departed from Judah; and Judea was governed by a Roman deputy. See Luke ii, 1-7. From this fact alone, had the Jews understood their own Scriptures, they might have known the Messiah was already come.

649. *Like unto me*] (1. In His character as a prophet, Deut. xxiv, 10. (2. As He was a Mediator between God and His people, Deut. v, 5; 1 Tim. ii, 5. (3. In signs and wonders Christ resembled Moses, Exod. iv, 9. But with this difference: Moses wrought miracles by the power which God delegated to him; Christ performed them by power which was His own, and underived, John xv, 24. (4. Moses was a leader and legislator; Christ was, and is, and for ever will be, King of kings, and Lord of lords, Rev. xix, 16.

650. *Him of whom Moses in the law, and the prophets, did write*] The very Prophet spoken of by Moses, and so frequently mentioned by all the prophets, Acts ii, 24.

651. *He is despised*] The present and the past tenses are frequently used in many of the prophecies, to set forth the certainty with which the events specified in them should come to pass.

652. *Not where to lay his head*] And yet He was God manifested in the flesh, and possessor of heaven and earth. See 470.

653. *With his bruise we are healed*] By the sufferings which He shall endure, the way of salvation shall be opened for the whole world.

655. *His own self bare our sins*] And thus all those predictions were fulfilled, which foretold so long before, that by His sufferings an atonement should be made for sin, and the way of salvation from the curse of the Divine law, be opened for the whole family of man.

657. *To it shall the Gentiles seek*] And had the Jews properly studied and understood their own Scriptures, they

never could have been so ignorant of God's design to call the Gentiles to accept of salvation.

659. *Minister of circumcision*] He is the Saviour of both Jews and Gentiles, according to the promises which God made to the fathers, that such a Saviour should be provided for all the family of the earth, 384.

QUESTIONS ON RECITATION XXXVIII.

What is the subject of this recitation?

641. How do you define prophecy? Of what has it been considered the most conclusive evidence? What is expressed in this prediction? What does it set forth?

642. What important fact is here asserted? What is meant by His destroying the works of the devil? Have you experienced this effect of Christ's mission into this world?

643. What promise is here given to the faithful? What is meant by this? To what is there an allusion here? What is meant by Satan's bruising Christ's heel?

644. What is meant by the fulness of time? How was Christ sent into the world? How long before did God determine He should thus come into the world? What is meant by His being made under the law? For what purpose was He born thus?

645. Of what was the sceptre used as the sign? How does this appear? What is the meaning of *Shiloh*? Where is Christ called thus? What is the sense of this prediction?

646. Whom did Pilate tell the Jews to judge? According to what law? What did the Jews say to this? Why was it not lawful for them to put any one to death? What do you learn from the passage here referred to? What might the Jews have known from this fact? Why did they not know it? Were they guilty for being thus ignorant?

647. What sign is promised here? What was His name to be called?

648. What did the angel bid Joseph to do? What was his wife's name? Who was her first born? What did the angel say that should be called which was born of her? See Luke i, 35. What was His name?

649. Who said this? What is the first particular in which Christ resembled Moses? What is said of Moses in this respect? What was the second feature of resemblance between Christ and Moses? Can you repeat any passages which relate to each as a Mediator? What is the third feature of resemblance? By whose power did Moses work miracles? By whose power did Christ work them? What do you infer from this? What is the fourth feature of resemblance?

650. How does this passage prove the fulfilment of the one above? In some of the preceding recitations we have explained what is meant by "the law" and "the prophets," Can you tell me now what the first means? What by the second? When may one be said now to have found the Saviour? Have you ever found Him in your heart?

651. Why is the present and the past tense used in some of the prophecies? Of whom was this spoken? When was it fulfilled?

652. What does Christ here say of Himself? What does He mean by this? Is not this a most affecting thought? Have you not more to be thankful for in this respect than even He had?

653. For what was Christ wounded? For what was He bruised? Do you discover any similarity between this place and 641, above? What is it? What is the sense of this passage?

654. What did Pilate do to Christ? What did the soldiers do to Him?

655. What predictions were fulfilled in the facts described here?

656. To what day is reference here made? What is the sense of this place?

657. What is the sense of this prediction? Why did not the Jews understand this, and similar predictions?

658. What is the sense of this passage? Are you seeking salvation through Him?

659. What is the sense of this passage? Can you mention some of the promises made to the fathers?

What remarks have you to make concerning the foregoing predictions and their fulfilment?

RECITATION XXXIX.

History of Jesus Christ. His birth, life, and ministry.

660. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused, before they came together, she was found with child of the Holy Ghost, Matt. i, 18.

661. And Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed, with Mary his espoused wife, being great with child, Luke ii, 4.

662. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapt him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn, Luke ii, 6.

663. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him, Luke ii, 40.

664. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, Mark i, 9.

665. And Jesus himself began to be about thirty years of age, Luke iii, 23.

666. Now, after that John was put into prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand ; repent ye, and believe the Gospel, Mark i, 14.

667. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people, Matt. ix, 35.

668. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God, Luke vi, 12.

669. And when it was day, he called *unto him* his disciples ; and of them he chose twelve, whom also he named apostles, Luke vi, 13.

670. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes, and Judas *the brother* of James, and Judas Iscariot, which also was the traitor, Luke vi, 14.

671. And Jesus returned in the power of the Spirit into Galilee ; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all, Luke iv, 14.

672. And he came to Nazareth, where he had been brought up ; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read, Luke iv, 16.

673. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor ; he hath sent me to heal the broken hearted, to preach deliverance

to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, Luke iv, 17.

674. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine ; for he taught them as *one* having authority, and not as the scribes, Matt. vii, 28.

NOTES ON RECITATION XXXIX.

660. *Espoused*] To understand what is said here, we must observe, that, among the Jews, the marriage contract was formed, and the woman espoused to her husband, so that she was considered his wife sometime before she was taken home to his house. See Deut. xx, 7. Hence such a contract was considered legal and binding on both parties, and the breach of it punishable with death, Deut. xxii, 23. This will account for the interposition of the angel, mentioned Matt. i, 20. It was to satisfy Joseph as to the entire purity and innocence of his wife.

661. *To be taxed*] To be *enrolled* in order to his being taxed, according to the edict of the Roman emperor, see verse 1. This very decree is mentioned by the historian Dionysius, of Halicarnassus, in his Roman Antiquities. He says it required the whole of the Roman citizens to register their estates according to their value in money ; and they were ordered to deliver a faithful account under oath, not only of their property, but also of their parents and families, and of the particular places where they lived. In obeying this decree of the Roman emperor, to whose dominion the Jews were now in a state of bondage, Joseph and Mary were brought into his native city, and the very place where it had been foretold Christ should be born, Micah v, 2.

662. *No room for them in the inn*] As multitudes had arrived in the city before them, probably on the same business which had brought Joseph there, the place where strangers were usually entertained, was now full.

663. *Grew and waxed strong*] This and similar expressions are designed to show that Christ was possessed of a human soul and body, like other men.

664. *Was baptized of John*] Not as an example for us,

but to qualify Him, according to the law of Moses, for His entrance upon His public ministry. See Exod. xxix, 4.

665. *Thirty years of age*] This was the age required by the law, before which no priest was allowed to enter the sacred office. Jesus waited till He was thirty years of age before He commenced His public ministry, for the very same reasons that He was circumcised the eighth day, and for the same reason for which He was baptized. See Numb. iv, 3.

667. *Jesus went about all the cities and villages*] He was, in every sense of the word, an *itinerating minister*. God forbid that any whom He calls to preach His Gospel should ever be ashamed or unwilling to follow His example!

669. *Twelve whom also he named apostles*] Persons sent, because these were specially sent to declare the good news of salvation. This number might have been chosen to correspond with the twelve tribes in the Jewish nation.

670. *Whom he also named Peter*] This word in Greek, πέτρος, signifies *a stone*; from this circumstance Christ takes occasion to say, Matt. xvi, 18, Thou art Peter, but upon ταύτην τὴν πέτραν *this rock* I will build my Church. That is, I will not build my Church on thee, whom I have simply called *a stone*, but upon myself, THE ROCK of eternal ages.

Simon called Zelotes] Or *the zealot*; it is not improbable but this name was given to this Simon, for the same reason that the name of *Methodist* was at first given to the Wesleys, at Oxford.

671. *There went a fame of him through all the region round about*] See the testimonies of Tacitus and Josephus, 25, as to the truth of the fact set forth in this place. There can be no reasonable doubt but that the fame of Christ and His miracles extended to the neighbouring nations, and was well known by the principal persons of that age. Suetonius states that some Jews were banished from Rome between the years A.D. 40 and 50, on the account of their attachment to Christ, or Chrestus, their leader. (See *El. Bib. Theol.*, by Flatt and Storrs, vol. i, p. 14.)

672. *Stood up for to read*] From this it appears the reading of the sacred writings formed a part of the Jewish worship on the Sabbath day.

673. *Opened the book*] Or rather, ἀναπτύξας, when he had *unrolled* it, as the Jewish Scriptures to this day are written on long pieces of parchment, or vellum, and rolled on two sticks, or rollers, at each end. See 1. These writings were divided into as many sections or lessons, as there were Sabbath days in their year; the place which Christ read was the lesson appointed for that day.

674. *Ended these sayings*] Those recorded from the first of the fifth chapter, to the end of the seventh, inclusive; which make what is called Christ's sermon on the mount.

QUESTIONS ON RECITATION XXXIX.

What is the subject of this recitation?

660. What do you observe concerning the marriage contract among the ancient Jews? With what was the breach of this contract punishable? What would Mary's condition have been at this time, if Joseph had doubted the testimony of the angel concerning her?

661. By whose order did Joseph go up to Bethlehem, his native city? For what purpose did he go up there? By what profane historian is this decree mentioned? When did he flourish? What does he say about this decree of Cesar Augustus? What prophecy was fulfilled by this circumstance?

662. What circumstance is mentioned here as the reason why Christ was born in a manger? Why was there not room in the inn? Did not the circumstances of Christ's birth probably lessen His dignity in the estimation of the Jews?

663. What do we learn from this and similar passages? For what important purpose did He become a man? As a man, in what respects did He differ from all other men?

664. By whom was Christ baptized? Was this the same person who is mentioned 670? For what important purpose was Christ baptized? How do you prove that this was a duty enjoined upon the priests under the law? Do you remember any place in the Bible where the baptism of Christ is held up as an example for us? Is there not as much evidence to prove that he was circumcised as an example for us, as there is to prove that He was baptized as an example for us? Can you mention some other things which Christ did, but not merely to set an example for us to follow?

665. Why did Christ wait till He was thirty years old before He commenced His public labours?

666. What did He preach? What did He say? What is meant by the time here referred to? Is there any salvation without repentance and faith?

667. Where is it said Christ went? Where did He teach? What did He preach? What did He do? What kind of a minister was Christ? What preachers come the nearest to His example in this respect?

668. Where did Christ retire to pray? How long did He continue in prayer? What may we learn as to our duty from this? Do you constantly pray in secret?

669. How many apostles did Christ choose? What is the meaning of the word apostle? With what did their number correspond?

670. What were their names? What is the meaning of Peter in Greek? What did Christ take occasion to say from the meaning of this name? What did He mean by this? What circumstance probably gave to another Simon the name of Zelotes, or zealot? How came the name of Methodist to be given to the Rev. Messrs. Wesley?

671. What is meant by Christ's being glorified of all? How far may we suppose the fame of Christ extended? What is the testimony of Josephus? Who was he? Do you think of any special reasons why no one can reasonably doubt his testimony on this subject? Who was Suetonius? What does he state which has a bearing on this subject? When did he flourish?

672. What was Christ accustomed to do on the Sabbath day? What formed a part of the Jewish devotions on the Sabbath? From what does this appear?

673. What was Christ anointed to preach? To whom? Whom was He sent to heal? What was He to preach to the captives? From what does He deliver them? What does He do for the blind? What is meant by this? What is meant by the acceptable year of the Lord?

674. What sayings are here referred to? What are those commonly called? Why are they called so?

Did you ever read the life of any one that contained more of interest to the world than that of Christ? Why then is not His life read and studied more?

RECITATION XL.

The miracles of Christ.

675. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him, John ii, 11.

676. Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii, 26.

677. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out they went into the herd of swine; and, behold, the whole herd of swine ran violently down a

steep place into the sea, and perished in the waters, Matt. viii, 31.

678. And behold, they brought to him a man sick of the palsy, lying on a bed ; and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer ; thy sins be forgiven thee, Matt. ix, 2.

679. But Jesus turned him about ; and when he saw her, he said, Daughter, be of good comfort ; thy faith hath made thee whole, Matt. ix, 20.

680. But, when the people were put forth, he went in, and took her by the hand, and the maid arose, Matt. ix, 25.

681. And when he was come into the house, the blind men came to him ; and Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith, be it unto you, Matt. ix, 28.

682. As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake ; and the multitude marvelled, saying, It was never so seen in Israel, Matt. ix, 32.

683. Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth ; and it was restored whole like as the other, Matt. xii, 13.

684. Then was brought unto him one possessed with a devil, blind and dumb ; and he healed him, in-
somuch that the blind and dumb both spake and saw, Matt. xii, 22.

685. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv, 14.

686. And they did all eat, and were filled ; and they took up of the fragments that remained twelve baskets full, Matt. xiv, 20.

687. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked, John v, 8.

688. Then Jesus answered and said unto her, O woman, great is thy faith ; be it unto thee even as thou

wilt. And her daughter was made whole from that very hour, Matt. xv, 28.

689. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain, Mark vii, 32.

690. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them, Matt. xv, 30.

NOTES ON RECITATION XL.

675. *Beginning of miracles*] A miracle is an effect produced by the power of God, out of the common course of things; or a real suspension of the known and established laws of nature, wrought for the avowed purpose of attesting the truth and authority of Divine revelation. There are a number of evidences which serve to mark the reality of the miracles attributed to Christ in the New Testament, and to show the agency of the infinite God in their production; a few of which it may be proper to notice here, as by these marks we are enabled to discern at once the difference between the miracles mentioned in the Bible, and those juggling tricks which the Romish Church, and some few others, have falsely asserted to be such. (1. No miracle is mentioned in the Bible, which was not performed in view of some specific and important end. (2. A real miracle is not effected by the natural operation of the laws of nature, though one may be caused in connection with them. (3. The miracles of the Bible were performed instantaneously, and publicly, in the full view of competent and credible witnesses. (4. They were such as the witnesses could and did observe closely and critically; they were such as to the reality of which they were really capable of judging, clearly and fully. (5. The means were used when the

miracles of the Bible were performed to perpetuate the evidence of their reality to all succeeding ages of the world. These means, as to the miracles mentioned in the New Testament particularly, are the Holy Scriptures, and baptism by water, and the Lord's Supper.

The miracle mentioned here is said to have been the first which Christ performed ; it was on the occasion of a Jewish wedding. The ceremonies attending this nuptial feast among the Jews lasted seven days. These took place at the house of the bride. Either from poverty, probably, or from the number of guests being much larger than was expected, the text informs us there was a deficiency of wine. The manner in which this was supplied is particularly narrated in the text.

676. *Rebuked the winds*] And there was no room for deception here ; this was the work of God. See Psa. lxy, 7 ; cvii, 25.

677. *The devils*] " Our common version," says Dr. A. Clarke, " which renders the word *those possessed with devils*, is not strictly correct ; as the word, *διάβολος*, *devil*, is not found in the plural in any part of the sacred writings, when speaking of evil spirits ; for though there are multitudes of *demons*, yet it appears there is but one DEVIL, who seems to be *supreme* or *head* over all the rest."

Perished in the waters] This Christ suffered, perhaps, to chasten those Jews, who kept these animals contrary to the command of God, Lev. xi, 7.

678. *Thy sins be forgiven thee*] Sin is the cause of all disease both of body and soul. Hence Christ first speaks of it here. There were certainly enemies enough both of Christ and His doctrine present, on that occasion, to detect the fallacy of what Christ is said to have done, had there been any deception in it.

680. *When the people were put forth*] That is, those mentioned ver. 23, as it was customary among the Jews and eastern nations to hire persons to make a noise on the occasion of death in their families, or any heavy calamity. See Jer. ix, 17-21 ; Amos v, 16.

682. *A dumb man possessed with a devil*] Or demon, an evil spirit. That the persons mentioned in the New Testament, were really possessed by demons, and that the sacred writers did not design to represent bodily disease, when they speak of such possessions, is con-

clusively evident from the following considerations.

(1. Christ Himself spoke of such, and to such spirits as possessed the bodies of men, in such a way as to make a constant and indubitable distinction between such cases and those which were mere natural diseases of the body. (2. The apostles and disciples of Christ regarded those persons as real demoniacs, and spoke of them as such. (3. Christ not only spoke to those spirits, and put questions to them, but it is declared plainly, that they conversed with Christ in the hearing of the apostles ; and in a matter of such importance, it amounts to a most palpable impeachment of the candor and veracity of both Christ and His apostles, to suppose these were not real demoniacs. (4. The circumstances and views of the people generally, among whom Christ preached and performed His miracles, should be considered. All of them, except the Sadducees, believed these were real demoniacal possessions. Had they been in error as to this fact, *common honesty* would have induced Christ to tell them so ; and how much more would it have prevented Him from *deceiving* them, and confirming them in a most egregious error, by *pretending* to work miracles in casting them out !

(5. Finally, that these were real possessions, as explained above, has been the opinion of about all believers in the Bible, from the earliest ages. Thus, says Ireneus, "the Christians truly cast out devils, and heal the sick by the imposition of hands." (Lib. ii, c. 56.) And Origen also. (*Cels.* lib. i.) And Tertullian, ad Scap., says, "How many have by us been healed or freed from devils." What the sentiments of the Jews were in relation to this subject, may be seen in Josephus. (*Ant.* lib. viii, c. 2.)

689. *Spit and touched his tongue*] There was no natural connection between the means here used, and the end effected ; no more than there was when pure water was poured into certain vessels, and He caused it to become wine.

QUESTIONS ON RECITATION XL.

What is the subject of this recitation ?

675. What was the first miracle which it is said Christ wrought ?
What is a miracle ? Would you call the rising of the sun a miracle ?

Why not? What was the avowed design of the miracles recorded in the Bible? What is the first evidence by which we distinguish the miracles of the Bible from all the tricks of latter times which some have falsely asserted to be miracles? What is the second? What is the third? The fourth? What may we reasonably suppose the design of some has been in pretending that certain miracles were wrought in secret, where no one could see how they were done? What prominent and permanent means were instituted by Christ to perpetuate the evidence of His miracles? If the practice of Christian baptism has been introduced into the Church since the days of Christ, would not the enemies of the Bible have noticed and exposed such a deception at the time it was done? On what occasion was the miracle performed which is mentioned here? How long did the nuptial ceremonies last? Was there any opportunity for the people to have been deceived as to the reality of the miracle which Christ performed at that time?

676. Why was there no opportunity for deception here? What do you learn from the passages here referred to?

677. What does Dr. Clarke observe concerning the Greek word rendered devil? What did these demons ask of Christ? Admitting the truth of the Bible, which is the most reasonable, to suppose that these persons were really possessed of evil spirits, or that they were simply deranged? Can this account be reconciled with truth and common sense, if these persons were not possessed of evil spirits? Why may we suppose Christ suffered the evil spirits to enter the swine?

678. Who was brought to Christ? What did He behold in those that brought him? What is the cause of all disease? What did Christ say to the sick man? Have we any evidence to suppose that the enemies of Christ would not have found it out, if He had not wrought a real miracle on that occasion? Have the enemies of Christ ever been backward in trying to find objections against Him?

679. What did Christ say to this afflicted woman? What is worthy of notice as to the manner of Christ's speaking at this time? What may we observe in this woman worthy of our imitation?

680. What people were put forth? What was customary among the Jews and other eastern nations? What passages from the Bible support this fact?

681. What did Christ ask these blind men? Why did He propose this question to them? What did they say? Would Christ probably have healed them, had they refused to believe in Him? What should this teach us?

682. Who was brought to Christ? What did Christ do for him? What effect did this have on the minds of the people? What did they say? What is the first consideration by which it may be proved that this man, and others mentioned in the New Testament, were really possessed with evil spirits? What is the second? What is the third? What is the fourth? What was the general opinion of the people at that time in relation to this subject? What sect denied the existence of evil spirits? See Acts xxiii, 8. If the generality of the people were in an error on this subject, what was Christ, in common honesty, bound to do? Was not all He did and said calculated to confirm them in their views on this subject? Did

not Christ and His apostles really deceive the people, if there were no such thing as demoniacal possessions? What has been the opinion of all Christendom, from the earliest ages, on this subject?

683. What general duty may we infer from what Christ commanded this man to do?

684. What is said here to show that Christ did perform a real miracle in this case?

685. What disposition did Christ always manifest towards the people when He saw them afflicted? What did He do for them?

686. What are the particulars of the miracle mentioned here?

687. What are the particulars of this miracle?

688. What does Christ here assign as a reason for His healing this woman's daughter? What may we learn from this?

689. What did this afflicted man design to signify by putting his fingers into his ears? Must it not have been a most affecting sight to see one looking up to heaven, and giving such signs of his peculiar afflictions? Was not Christ's taking this man aside from the multitude, an exception to His general practice? What reason may be assigned for this? See Matt. xiii, 58.

690. What did Christ do for the multitudes who were brought to Him? Did He ever turn any away? What encouragement should we take from this?

RECITATION XLI.

Miracles of Christ.

691. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children, Matt. xv, 36.

692. And they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught? And he looked up, and said, I see men as trees walking. After that, he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly, Mark viii, 22.

693. And Jesus rebuked the devil, and he departed

out of him ; and the child was cured from that very hour, Matt. xvii, 18.

694. Go then to the sea, and cast a hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money ; that take, and give unto them, for me and thee, Matt. xvii, 27.

695. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off ; and they lifted *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed, Luke xvii, 12.

696. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing, John ix, 6.

697. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her ; and immediately she was made straight, and glorified God, Luke xiii, 11.

698. And, behold, there was a certain man before him which had the dropsy. — And he took *him*, and healed him, and let him go, Luke xiv, 2.

699. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth ! And he that was dead came forth, bound hand and foot with grave clothes ; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go, John xi, 43.

700. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away, Matt. xxi, 19.

701. And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him, Luke xxii, 50.

NOTES ON RECITATION XLI.

691. *And they did all eat, and were filled*] A similar miracle we have already noticed, 686. In the other case there were five thousand and upward fed from five loaves and two fishes; here there were four thousand from seven loaves and a few fishes; and in each case they had enough and to spare.

It is certainly worthy of remark, how particular the writers of the New Testament are in giving an account of Christ's devotion at the time of his meals. Before the bread was broken He gave thanks to God, the great Giver of every good and perfect gift. Offering thanks to the gods before and after meals was practised, with special strictness, among the most ancient heathen. Thus Homer, describing a feast, says:—

“The first fat off'rings to the immortals due,
Amidst the greedy flames Patroclus threw.”—*Pope*.

Among the Jews, it was customary for one to give thanks, in the name of the rest, saying, “Let us give thanks;” and the others answered at the conclusion, “Amen!” Before commencing their meals, the following form was used:—

“Blessed art thou, our God, King of the universe, who bringest bread out of the earth!”

When they were concluded, they said:—

“Blessed be our God, the King of the universe, the Creator of the fruit of the vine!”

These, or similar forms, there is every reason to believe Christ used, before and after His meals.

692. *And led him out of town*] That is, out of the town of Bethsaida. The reason of His doing this was, probably, to exhibit to the inhabitants His grief and displeasure for their wickedness and ingratitude in not profiting by the miracles which He had wrought among them before. See Matt. xi, 21.

I see men as trees walking] These words seem to express the effect which the sight of new objects had upon

his mind. "I see men, whom I distinguish from trees only by their walking." (*Campbell.*)

693. *Rebuked the devil*] The evil spirit. St. Mark tells us what Christ said to him:—"Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." But, with what propriety or seeming honesty Christ could have said thus, if this child was not positively possessed by an evil spirit, who was conscious of existence, and capable of hearing what Christ said, no one who denies the existence of devils has ever informed us.

695. *Shew yourselves unto the priests*] Christ does not even intimate to these afflicted men that he would heal them, according to their request; probably this was to try their faith. He directs them to apply for the judgment of the priest, agreeably to the law, Lev. xiii, 2; xiv, 2-4. Having been once known as lepers, they would have been subjected to great inconvenience had they gone into any place without permission from the priests, Numb. v, 2.

696. *Anointed the eyes of the blind man with clay*] But there was certainly no natural connection between the means used in this case, and the end effected. Filling one's eyes with clay would naturally be the way to spoil the sight, as well as the eye, entirely; but Christ in this, as in other cases, directed the man who wished His aid to the use of means, the more effectually to enlist his own agency, as well as the exercise of his faith, to obtain the blessing he wanted.

Pool of Siloam] This was a fountain under the walls of Jerusalem, on the east; and was probably nearer than any other to the temple. Messrs Fisk and King, missionaries to Palestine, speak of this fountain in their Journal, under date of April 28, 1823:—"Near the south-east corner of the city, at the foot of Zion and Moriah, is the pool of Siloah, (see Neh. iii, 15,) whose waters flow with a gentle murmur from under the holy mountain of Zion, or rather from under Ophel, having Zion on the west, and Moriah on the north. The very fountain issues from a rock, twenty or thirty feet below the surface of the ground, to which we descended by a flight of steps. Here it flows out without a single murmur, and appears clear as crystal. We drank of the water, and found it soft, of a sweetish taste, and pleasant."

700. *The fig-tree withered away*] This tree, it is said, in a congenial climate, bears fruit constantly through the year. When, therefore, Christ found nothing but leaves on this tree, He uses it as an emblem to point out the state of the Jewish nation, and the punishment which was about to come upon them for their wickedness in not bringing forth fruit to the praise and glory of God.

QUESTIONS ON RECITATION XLI.

What is the subject of this recitation?

691. What was the occasion of Christ's performing this miracle? What are the particulars of it? What was the difference between this and another similar one? What is worthy of remark here? What form of devotion was practised with strictness among the most ancient heathen? Should Christians be less strict in their forms of devotion than the heathen? What was customary among the Jews? What was their form of thanks before their meals? What was their form of thanks after their meals were concluded?

692. Who was brought to Christ? Where was Christ at this time? Why may we suppose He led this blind man out of this town? What does Christ say in another place concerning this people? What did this blind man say after Christ put His hands on him? What did he express by this? What did he probably mean by these words? What is said of him after Christ put His hands on him the second time?

693. Have you examined the account of this miracle as it is given at large by St. Matthew? To whom did the father of this child go for help before he came to Christ? Why could they not help his son? How did the father come to Christ? What did he say to Christ? What did Christ do? What did He say? In what impropriety does it involve Christ to suppose that this child was not possessed by a conscious evil spirit?

694. For what purpose was money wanted by Christ and Peter at this time? In reading the accounts which are given in the New Testament of Christ, have you ever marked any thing like insubordination in Him to the government under which He lived? What duty should we learn from this?

695. Who met Christ as He was entering a certain village? Why did they stand afar off? What direction does Christ give them? Why was it necessary for them to do so?

696. In what respect was this case of blindness peculiar? What did Christ do to him? How does this seem to agree with what is said 675.(2.? Wherein did the means which Christ used in effecting this miracle, differ from means used by any one in any common case? Why did Christ direct the man to use any means at all? Where did He direct him to wash his eyes? Where was this situated? What does Messrs. Fisk and King say of this fountain?

697. What was there affecting in the condition of this woman? Where was she at this time? Are we not too apt to make our infirmities an excuse for staying away from the house of God? What

did she do when she was healed? What do you behold in her conduct worthy of imitation?

698. What are the particulars of the miracle mentioned here?

699. Can you give some account of what preceded the working of this miracle? What did Christ say when He raised Lazarus? What was the effect? Was not this a most astonishing display of omnipotence? How did this miracle affect those who saw it? What inference may we draw from comparing what is said in Luke xvi, 31, with this miracle and the effect which it produced?

700. Where was this fig-tree situated? If what historians say of this tree be true, might not Christ have reasonably expected to find fruit on this one at that time? For what purpose did Christ cause it to wither and die?

701. What effect were it reasonable to suppose this miracle should have had on those who witnessed it? Are men always convinced of error when they might be? Have you felt your faith strengthened and confirmed in the Christian religion, in studying the account which the New Testament gives of Christ's miracles?

What disposition should your faith inspire in you toward others who do not believe? What is said of such as believe, though they have not seen Christ, nor the works which He performed? Can you claim this blessing?

RECITATION XLII.

The sufferings and death of Christ. The end for which He suffered.

702. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the suffering of the body of Jesus Christ once for all, Heb. x, 9.

703. Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour, John xii, 27.

704. And he said unto them, My soul is exceeding sorrowful unto death, Mark xiv, 34.

705. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground, Luke xxii, 44.

706. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha; where they crucified him, and two

others with him, on either side one, and Jesus in the midst, John xix, 17.

707. And it was about the sixth hour, and there was darkness over all the earth [or land] until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst, Luke xxiii, 44.

708. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? Mark xv, 34.

709. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints who slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many, Matt. xxvii, 50.

710. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii, 18.

711. And the bread that I will give is my flesh, which I will give for the life of the world, John vi, 51.

712. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood, Acts xx, 28.

713. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life, Rom. v, 10.

714. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures, 1 Cor. xv, 3.

715. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v, 21.

NOTES ON RECITATION XLII.

702. *I come to do thy will*] From this, and various other places in the Bible, we learn, that the second person in the adorable Trinity offered Himself to be incarnated for the salvation of the world, freely; and that Christ was not necessitated to suffer for this purpose against His own will.

By the which will] It was the will of God that Christ should offer Himself as a sacrifice for sin; and hence the first covenant, under which the blood of animals was offered to point out this great sacrifice of Christ, is now passed away. According to this will we are saved, and not by virtue of the Jewish sacrifices.

703. *And what shall I say?*] Shall I say, Father, save me from this hour? Shall I refuse to drink this cup, when I have come into the world for this very purpose? No! But yet my soul naturally abhors death, and shrinks from the weight of agony which I am now about to suffer; hence my soul is troubled. This I believe to be the sense of these most affecting words.

704. *My soul is exceeding sorrowful*] What language is here! And what a scene these words describe!

“O Lamb of God! was ever pain,
Was ever love like thine!”

Here is sorrow, and agony, and death, beyond the power of super-human conception; too solemn, too awful for any language to describe, or mortal sense to bear!

705. *And being in an agony*] Now the Lamb of God atones for the sins of the world! This agony was not for Himself; it was not on His own account. He was without sin; guile was never found in His mouth. *He suffers the just for the unjust.*

His sweat was as it were great drops of blood falling down to the ground] And what could be the cause of all this unprecedented and unearthly suffering! Christ was now in perfect health, in the very prime and fullest vigour of life. He had never sinned; and what is not the least of all to be considered, at this very moment, He held death at His command. Yet such was the reality and intensity of His mental agonies, that the constitution of His nature

was dissolved, and the blood forced through the outer surface of the body, in unnatural and successive drops to the ground! God Himself gives the answer—**HE SUFFERED THE JUST FOR THE UNJUST!**

706. *Called the place of a skull*] This was so called, probably, because it was a place of public execution; and the skulls of such as had suffered capital punishment were still to be seen there.

They crucified him] This was a Roman custom of punishing the meanest of their slaves, and for the worst of crimes, robbery and murder; but none others than slaves were ever punished with this horrid and ignominious death, let their crimes have been what they might. According to St. Jerome, the form of the cross, on which our Lord suffered, was like the figure of a man standing erect, with both arms extended at full length. To such a form Christ was nailed, John xx, 25; though this was not always done, as the criminals were sometimes fastened to the cross with cords, and thus left to suffer many days before they died.

707. *And the vail of the temple was rent*] This was a vail, or curtain, which divided what was called the holy place in the temple, where the common priests ministered constantly, from another place called the holy of holies, or the most holy. This was entered but once a year, and then by the high priests only, when they made a general expiation for the sins of the people. This rending of the vail is explained by the apostle in Heb. x, 19–22.

708. *Why hast thou forsaken me?*] These words are quoted from Psa. xxii, 1. But David certainly never used them to signify that he was literally and positively abandoned of God, but simply to express the extreme distress and mental anguish in which he was involved. In the same sense these words are here used by our adorable Saviour, probably, though to express a state of mental agony, infinitely above any thing and every thing which David, or any other man, ever endured.

710. *He suffered for sins*] Compare this with 467 and 581. Some object to the idea of vicarious suffering, because their notions of it do not agree with other notions which they have received concerning *justice*. But, in relation to this, and similar places in the Bible, it may be

observed :—(1. Christ had an *infinite right* to suffer for the sins of the world, if He chose to do so. Hence He says, *I have power to lay down my life, and I have power to take it again* ; but this He never could have said in truth, if He had not been God manifested in the flesh. Not the holiest man that ever lived could say this with propriety ; for no man ever did or ever will have the control over his own life. This is a right which never did, and never can belong to any dependent creature. (2. If Christ did suffer at all, it involves just as much injustice, seeing He did not and could not suffer for His own sin, to admit this, as it does to suppose that He suffered for others. (3. The Bible declares plainly and repeatedly that Christ did really suffer in our stead, so that it is now possible for man to be forgiven, and escape the punishment due to sin, on certain conditions. No one fact is asserted in the Bible more distinctly and unequivocally than this ; and none can be of more importance to the world.

715. *Made him to be sin*] That is, a sin offering. So also in Heb. ix, 28. He shall appear the second time without a sin offering.

QUESTIONS ON RECITATION XLII.

What is the subject of this recitation ? Should not our hearts be most solemnly impressed with the momentous importance of this subject ?

702. Who was this who said thus ? What do we learn from these words ? What was the will of God ? What is now taken away ? How are we sanctified ?

703. What is the probable sense of these words ?

704. What did Christ say ? Have you ever reflected seriously on these words ?

705. In what language are the sufferings of Christ described here ? Is it not probable, that at this time He endured the greatest weight of agony ? Could these unparalleled sufferings have been on His own account ? How do you prove that He could not have suffered on His own account ? Could Christ have been afraid to die ? Why not ? Have you never read the accounts of many pious persons of both sexes who met the greatest calamities, and even death itself, without any agony of mind ? If Christ, then, had death under his control, what must have been the cause of His unexampled agony ? Can you reflect on this fact without having your heart affected ?

706. To what place did Christ go forth ? Why was this so called ? What did they do to Christ there ? Who were crucified with Him ? Was this kind of punishment a Roman or a Jewish custom ? On whom was this death inflicted ? For what crimes ? How were they

fastened to the cross? How was Christ fastened to the cross? How does this appear?

707. How long did the darkness continue when Christ was crucified? What do you imagine your feelings would now be, should a general darkness cover the heavens and the earth, from twelve o'clock at noon, till three o'clock in the afternoon; and at a time when you knew that it could not be caused by any kind of an eclipse? And what may we suppose this effect must, in all probability, have produced on the minds of the people when Christ was crucified? What effect did it have, according to Matt. xxvii, 54, on some of the people? What is meant by the vail of the temple? What was typified by its being rent?

708. Did you ever think seriously as to the *cause* of Christ's crying as it is here said He did? What was it? In what sense did David use the words here quoted by Christ? In what sense is it probable Christ used the same words?

709. Does it not appear from these words that Christ was not murdered, or killed, in the common acceptation of these words? How is it said He died? What remarkable events are mentioned here as having taken place at the moment when He dismissed His spirit, and left His body upon the cross? When did the saints arise whose graves were opened at that time?

710. For what did Christ suffer? What is He called here? For whom did He suffer? For what end did He suffer? What important truth appears from comparing this passage with some others? What is the first answer which may be made in reply to such as object to the doctrine of Christ's vicarious sufferings? What is the second? What is the third?

711. What did Christ say He would give for the life of the world? What did He mean by this? Is not such language as this calculated to deceive us, if Christ did not design to be understood as meaning that He was about to suffer in order to render man's salvation possible?

712. To whom was this direction given? By what means has the Church of God been purchased?

713. By what means has the way been opened for man's reconciliation with God?

714. For what did Christ die? Have you been saved by Him?

715. What was Christ made for us? Have you realized the benefits of this sacrifice? Whose fault will it be if we are not finally saved?

What general duty do you learn from this subject?

RECITATION XLIII.

The resurrection of Christ. His ascension into heaven.

His intercession. His character as our Mediator.

716. In the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary

Magdalene, and the other Mary, to see the sepulchre, Matt. xxviii, 1.

717. And behold, there was [or had been] a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, Matt. xxviii, 2.

718. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for he is risen, as he said. Come, see the place where the Lord lay, Matt. xxviii, 3.

719. But now is Christ risen from the dead, *and* become the first fruits of them that slept, 1 Cor. xv, 20.

720. Whom God hath raised up, having loosed the pains of death ; because it was not possible that he should be holden of it, Acts ii, 24.

721. And he led them out as far as to Bethany, and he lifted up his hands and blessed them, Luke xxiv, 50.

722. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Luke xxiv, 50.

723. For Christ is not entered into the holy places made with hands, *which are* the figures of the true ; but into heaven itself, now to appear in the presence of God for us, Heb. ix, 24.

724. Wherefore he is able also to save them to the uttermost [or evermore] that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii, 25.

725. For *there is* one God, and one Mediator between God and man, the man Christ Jesus, 1 Tim. ii, 5.

726. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, Heb. viii, 6.

727. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii, 1.

NOTES ON RECITATION XLIII.

716. *End of the Sabbath*] The word here rendered Sabbath, is σαββάτων, *Sabbaths*, and this plural form is generally used for a week. The Sabbath of the Jews was the last day of the week, and corresponded with our Saturday. Hence what took place here was at the close of Saturday night, and early in the morning of the next day, which is hence called here the first day of the next week.

717. *Rolled back the stone*] This had been placed at the opening of the tomb, after Christ was laid in it, by Joseph, of Arimathea, probably to render the body of Christ as secure as possible, from being abused or taken away by His enemies. This stone was sealed, probably with Pilate's seal, similar to what we read in Dan. vi, 17. In addition to this precaution, a guard of sixty Roman soldiers was ordered to watch the sepulchre, Matt. xxvii, 65.

718. *The keepers did shake and became as dead men*] And yet the two defenceless women were calm and self-possessed; they did not fear, though they saw the sixty Roman soldiers trembling, quaking, and falling around the sepulchre.

719. *Now is Christ risen from the dead*] That the apostle asserted no falsehood here, but that Christ did rise from the dead, as is set forth above, is proved beyond contradiction. (1. If Christ did not actually arise as the New Testament writers assert, why did not His enemies produce His body after the three days, within which He said He would arise again? They had it in their possession, sealed under the rock, and guarded by no less than sixty armed men, enough surely to prevent the body of one dead man from running away.

(2. The disciples could not have taken the body out of the sepulchre, if they would. It was death to a Roman soldier to sleep when placed upon guard; and it would have been as great a miracle for sixty of them to have slept, under those circumstances, while the body of Christ was taken away by the disciples, as it was for Christ to rise from the dead. And if they were all of them asleep,

they could not know that Christ's disciples took him away ; for aught they knew he did rise from the dead, while they were asleep.

(3. The character of the witnesses, who have testified of Christ's resurrection, proves its truth. They were, especially in the view of such as denied the truth of their statements, mean, and unlearned men. Eleven distinct appearances of Christ after His resurrection are mentioned by seven different Jewish writers. Now, if Christ never did rise from the dead, as they testified, the Jews and others had every inducement and every opportunity to prove the falsehood of what they said. This, however, the enemies of Christ never attempted to do.

(4. The truth of Christ's resurrection is attested by what we know of the heathen records, which were kept at that time, and in which this event is mentioned. It was required of the deputies and governors of the different Roman provinces to record such events as occurred under their respective governments as were worthy of attention, and send an account of them to the emperor. That Pontius Pilate, who was then procurator of Judea, wrote an account of Christ's resurrection, and sent it to the emperor Tiberius, which was placed among the records of the empire at Rome, is attested by Justin Martyr and Tertullian, who were themselves heathen philosophers, but afterward they were converted to the Christian faith.

720. *Having loosed the pains of death*] The word λύσας, here rendered *having loosed*, is understood by Kype, Dr. A. Clarke, and others, to refer to the pains of death which Christ suffered in the garden (see 705) before His crucifixion ; *having REMOVED the pains of death*.

721. *To Bethany*] This was about two miles from Jerusalem, and partly on the Mount of Olives. It was an elevation from which the whole city might be seen, Luke xix, 41. What an interesting sight that must have been ! While the blessed Jesus lifts His hands upon the heads of His disciples, and pronounces upon them His parting blessing, He rises and ascends into heaven.

723. *Now to appear in the presence of God for us*] He is our constant High Priest, who appears in the presence of God as our great Intercessor, having made satisfaction

by His death and sufferings for the sins of the whole world.

725. *One Mediator between God and man*] Christ is the middle Person between an offended God and offending man ; and by His death, and constant appearance and intercession in heaven, it has become possible for man to be forgiven, and to find acceptance with that God against whom he has sinned. Nothing can be more plain and express than those places in the Bible which speak of Christ as the sacrifice for sin, and as the only way of access to the Father.

QUESTIONS ON RECITATION XLIII.

What is the subject of this recitation ?

716. What day of the week was the Jewish Sabbath ? With what day in our week does it correspond ? What is meant here by the end of the Sabbath ? Who went to the sepulchre at that early hour ? What may we infer from this fact in regard to their views and feelings toward Christ ?

717. What did they observe had been done, when they arrived at the sepulchre ? Who placed the stone there ? For what purpose ? What was done by the enemies of Christ to prevent His disciples from removing His body ?

718. What is said of the angel ? How were the soldiers affected at the sight of him ? How were the two women affected ? How do you account for this difference ? What did the angel say to the two Marys ?

719. What is meant by Christ's becoming the first fruit of them that slept ? What is the first consideration by which you would prove that what is asserted here is true ? Did they not know that Christ had said He would rise from the dead within three days ? See Matt. xxvii, 63. Was it not their object to prevent His being stolen away, by sealing the sepulchre, and placing a guard of sixty men around it ? What is the second argument by which you would prove the truth of this doctrine ? What did the high priests and elders of the Jews tell the soldiers to say about the disappearance of Christ's body ? See Matt. xxviii, 11-13. What must have been the moral state of feeling in those priests and elders ? What have you to say concerning the soldiers ? How did they know that the disciples did take away Christ's body, in case they were asleep ? What is the third argument in proof of Christ's resurrection ? What is the fourth ? How does this appear ? How do you prove that an account of Christ's resurrection was kept and sent to Rome by Pontius Pilate ? When did Justin Martyr live ? When did Tertullian ?

720. Who raised Christ ? When did He suffer the pains of death ? Must not the atonement have been made at that time, principally, at least ? When was this stupendous work finished ? John xix, 30.

721. To what place did Christ lead His disciples when He was about to leave them ? Where was this place situated ? What do

you observe concerning this Mount? What may we observe concerning this last interview which Christ had with His disciples? How long was He with them, more or less, after His resurrection until His ascension? Acts i, 3.

722. In what was Christ engaged when He was parted from the disciples? What did the angels say to the disciples at that time? Acts i, 10, 11. When will Christ come personally to this earth again?

723. What is meant by the holy place made with hands? Where is Christ personally now? For what purpose is He there in the character of a Priest?

724. What is Christ both able and willing to do? Who will be saved by Him? How does it appear that He is thus able to save all who come unto God by Him?

725. How many parties are there between whom Christ is the Mediator? Who are they? What has Christ done to open the way for man's forgiveness and reconciliation with God? What has man done to render such a mediation necessary? What would have been the condition of the world, had Christ never died for it? On what conditions do we obtain the saving benefits of Christ's death?

726. Than whom has Christ obtained a more excellent ministry? What is meant by this? What is meant by the better covenant? What is meant by the better promises?

727. If all men are positively punished for every sin which they commit to the full extent of the Divine law, what does this Advocate do for such as sin? On what conditions may we be forgiven, so as not to suffer the punishment due to our sins? Have you complied with these conditions?

RECITATION XLIV.

The atonement. Its efficacy and extent.

728. And he is the propitiation for our sins; and not for ours only, but also for *the sins* of the whole world, 1 John ii, 2.

729. Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom, Job xxxiii, 24.

730. When thou shalt make his soul [or when his soul shall make] an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand, Isa. liii, 10.

731. He shall see of the travail of his soul, *and* shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii, 11.

732. Behold the Lamb of God, which taketh [or beareth] away the sin of the world, John i, 29.

733. And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die, John xii, 32.

734. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v, 15.

735. Who gave himself a ransom for all, to be testified [or a testimony] in due time, 1 Tim. ii, 6.

736. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii, 14.

737. Much more then, being now justified by his blood, we shall be saved from wrath through him, Rom. v, 9.

738. Seventy weeks are determined upon thy people, and upon the holy city, to finish [or restrain] the transgression, and to make [or seal up] an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, [or prophet,] and to anoint the Most Holy, Dan. ix, 24.

739. And not only *so*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement, [or reconciliation,] Rom. v, 11.

740. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i, 7.

741. But now, in Christ Jesus, ye, who sometime were afar off, are made nigh by the blood of Christ, Eph. ii, 13.

742. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate, Heb. xiii, 12.

743. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your

fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i, 18.

744. All things *are* of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v, 18.

745. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed [or put in us] the word of reconciliation, 2 Cor. v, 19.

746. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot [or fault] to God, purge your conscience from dead works to serve the living God, Heb. ix, 13.

747. And almost all things are by the law purged with blood ; and without shedding of blood is no remission, Heb. ix, 22.

748. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, Rev. v, 9.

NOTES ON RECITATION XLIV.

728. *The propitiation for our sins*] The propitiatory victim for our sins. It is certain that ἱλασμός, here rendered *propitiation*, is used in the Septuagint for ἡσθήνη, which signifies *a sin offering, on which the sin was put, or to which it was imputed*. See the following places, where it is used in this sense: Lev. iv, 4, 14, and compare Lev. i, 4 ; xvi, 21. See also Gen. iv, 7, where it should be rendered *a sin offering lieth at the door*. Exod. xxix, 14 ; xxx, 10. Hence the sense of this text is,—Christ is the offering on which the penalty due to our sins was laid, and this penalty Christ has borne for the sins of the whole world of mankind in general, and every human being in particular ; so that God is satisfied, and man may be justified and saved agreeably to the principles of *justice, truth, and goodness*.

729. *I have found a ransom*] כִּפָּר, signifies to cover, overlay; to atone, expiate, to appease. And it is used to denote the means by which one is covered and defended from suffering some evil to which he was exposed, so that he may escape from it, and not suffer it. See Exod xxx, 15; xxxii, 30; Psa. lxxviii, 38; Jer. xviii, 23; Ezek. xvi, 63; Rom. iii, 25, 26; iv. 8. And many others might be added: but let the reader carefully consult these, and he cannot help seeing, that the notion of a sinner's being forgiven and saved at the same time that he is punished for his sins, finds no countenance from the unperverted testimony of God's word.

730. *When his soul shall make an offering for sin*] Observe how perfectly this language, which was uttered more than seven hundred years before Christ was born, agrees with the passages in Recitation XLII, and also with 728, above, and compare this with 704 and 731.

His seed] Such as are converted from sin, forgiven, and saved; these shall prolong their existence; their number shall be multiplied till the end of time.

732. *Which beareth away the sin of the world*] Compare this with Isa. liii, 7; Exod. xxix, 38, 39; 1 Cor. v, 7; Rev. v, 6; xiii, 8; and them with 728, above.

733. *If I be lifted up*] Or rather, *When I am lifted up*; see John iii, 14. By my sufferings I will open the way for the Gentiles to accept of salvation. See 834, 835.

734. *And that he died for all*] The word *that*, supplied in the first clause of this passage, rather mars than helps the sense. *And he died for all*; for the whole world, for all who have sinned, for one in the same sense that He died for another, and for no one soul of the human family more than another.

737. *Saved from wrath*] Here is another of a thousand places in the Bible which declare, that to be saved from the wrath or punishment which our sins have demerited, is one thing; and not to be forgiven, but to suffer that wrath, is another. See 581.

738. *Seventy weeks*] This is a most remarkable prediction, and it is especially important, inasmuch as it sets forth so clearly the Scripture doctrine of Christ's vicarious sufferings for the salvation of the world. The Jews numbered their years by *sabbaths*, Lev. xxv, 8, so that they

were divided into *weeks of years*. Hence, in prophetic language, a *week* signifies, as in the text, a space of *seven years*. The *seventy weeks* mentioned here, will then stand for *four hundred and ninety years*, which, reckoned from the time specified in the twenty-fifth verse of this chapter, see Ezra vii, 9–26, will bring the very month and year in which the Messiah suffered and made atonement for sin.

Ezra received the command to rebuild Jerusalem in the month *Nisan*, answering partly to our *April*, in the 3547th year of the world, and 457th before the birth of Christ. Hence Christ was born in the 4004th year of the world, and crucified in the 4037th, on Friday, April 3d, he being thirty-three years of age.

An end of sins] That is, of the sin offerings. The death of Christ shall put an end to the Jewish sacrifices.

Seal up the vision] Because in Christ's death all the prophecies concerning His sacrifice for sin shall be fulfilled; and hence the necessity of this kind of prophecy shall cease.

739. *The atonement*] Rather the *reconciliation*, καταλλαγὴν, and so this word is rendered in the margin, 744, 745. Our relation to God has been so changed by the death of Christ, that we may now be forgiven, and delivered from the demands of His justice. If Christ had not died this never could have been done.

747. *Without shedding of blood is no remission*] No sin was forgiven under the Mosaic economy without requiring the offender to typify the blood of Christ, by shedding the blood of some victim.

478. *Hast redeemed us to God by thy blood*] Thus in the Church of Christ, both on earth and in heaven, all who are saved ascribe the glory to God and the Lamb. They refer expressly to the *blood of Christ* as the *means*, as the great *sacrificial offering*, on the account of which they are delivered from the punishment demerited by their sins. No reference is made here to punishment as having been suffered, and in consequence of which they now enjoy the peace and blessedness of heaven.

QUESTIONS ON RECITATION XLIV.

What is the subject of this recitation?

728. What is the meaning of the word here rendered propitiation?

What does the Hebrew word signify, of which this Greek word is a rendering, in the Old Testament? Have you examined the places here referred to? What do you learn from them? What does the apostle mean in this text? Why do you infer that Christ died for every human being in particular?

729. When is God gracious to one so as to forgive his sin? What reason is here assigned why God delivers such as come to Him from the punishment due to their sins? What is the meaning of the Hebrew here rendered *a ransom*? What is it to denote? Where is it used thus? Have you examined each of the places here referred to? What do you learn from these passages?

730. When was this language uttered? With what other places does it correspond in sentiment? Have you compared the places referred to here? What do you infer from them compared together? Who are meant by the seed of Christ? What is meant by their prolonging their days? What shall prosper in the hands of Christ? What does this mean?

731. What shall Christ see? What does this mean? How did Christ bear our iniquities? Has He justified or forgiven you?

732. What were the Jews commanded to offer as a daily sacrifice? What was typified by this? Where is He called a Lamb slain for us? What do you learn as to the subject now under consideration from an examination of the passages referred to here?

733. What is meant by Christ's being lifted up? How does He draw men? If He draw us, what should we do? Will any be saved merely because Christ draws them, or strives with them by His Spirit?

734. For whom did Christ die? How does it appear that He died for all men? For what purpose did He die for all?

735. For whom did Christ give himself a ransom? From what did He die to ransom man? What is to be done in due time? What is meant by this?

736. For what purpose did Christ give himself for our sins? What is the state of grace a person enjoys when redeemed from all iniquity? Do you believe in the possibility of obtaining this blessing before death? Are you seeking after it? For what are Christ's people peculiar?

737. By what are we justified? What does this mean? From what are those saved who are justified?

738. To what remarkable event do these words refer? What reason may be assigned for the Jews' not reading this prediction in their synagogues? See 27. How did the Jews number their years? What is signified by a week in prophetic language? How many years then are signified in this prediction? From what period are they to be reckoned? When did Ezra receive the command to rebuild Jerusalem? Adding the number of years mentioned in this prediction to that period, to what year will this bring us? In what year of the world was Christ born? In what year was He crucified? In what month? What day of the month? What day of our week? How old was Christ then? According to the above may we not discover an error in our computing time from the birth of Christ? What is it? What is meant by Christ's making an end of sins? What by His sealing up the vision? How does the Gos-

pel restrain transgressions? How was Christ anointed? Mark i, 10. How did He make reconciliation for the sins of the world?

739. What is the meaning of the word here rendered atonement? What is the sense of this passage?

740. What is the sense of this place?

741. Who were once afar off? How are they brought nigh? What is meant by this? See 391.

742. Where did Christ suffer? For what purpose?

743. What is the sense of this place?

744. What change is effected in the relation which sinners sustained to God by the death of Christ? What is meant by the ministry of reconciliation? To whom is this committed?

745. How has God changed the relation of sinners? Can one be punished for a sin which is not imputed to him? What sin is that for which no one is condemned? See 732; John iii, 19. What sins are imputed to men? How can they be saved from the punishment due to these sins?

746. What is the sense of this place?

747. What is meant here? Why was the blood of Christ so frequently typified under the law?

748. Who are the persons mentioned here? To what means do they ascribe their redemption? Did you ever read in the Bible of any who ascribed their redemption or salvation to any other cause? What do you infer from this?

RECITATION XLV.

The Godhead of Jesus Christ. His supreme Divinity.

749. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, John i, 1.

750. Go ye therefore, and teach [or make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii, 19.

751. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, Phil. ii, 5.

752. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen, Rom. ix, 5.

753. Jesus saith unto them, Verily, verily, I say unto you, Before Abraham was, I am, John viii, 58.

754. I and *my* Father are one. Then the Jews

took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father ; for which of those works do you stone me ? The Jews answered him, saying, For a good work we stone thee not ; but for blasphemy ; and because that thou, being a man, makest thyself God, John x, 30.

755. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, [or ministries,] but the same Lord. And there are diversities of operations ; but it is the same God which worketh all in all, 1 Cor. xii, 4.

756. For in him dwelleth all the fulness of the Godhead bodily, Col. ii, 9.

757. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii, 13.

758. Who is the image of the invisible God, the first born of every creature ; for by him were all things created, that are in heaven, and in earth. And he is before all things, and by him all things consist, Col. i, 15.

759. The glorious Gospel of Christ, who is the image of God, 2 Cor. iv, 4.

760. Who being the brightness of *his* glory, and the express image of his person, Heb. i, 3.

761. Grace *be* unto you, and peace, from him which is, and which was, and which is to come, Rev. i, 4.

762. His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Isa. ix, 6.

NOTES ON RECITATION XLV.

749. *In the beginning*] Here is a most evident allusion to the first verse in the Bible, *In the beginning God created the heavens and the earth*. The meaning of the apostle is, that the Person which dwelt in the body of Jesus Christ, concerning whom he was about to write, existed at the time when this world was created, in the same sense, and with precisely the same attributes as the place to which he alludes, Gen. i, 1, affirms of the infinite God.

That this was the meaning of the apostle in this place, is proved :—

(1. From the fact that the WORD here spoken of is declared expressly, and without any qualification, to be God, in the very same sense that the word “God” is used here to designate the Father.

(2. He sets forth the unoriginated existence of the WORD, in the same way, and by the same language, that Moses used in commencing the Old Testament history, to set forth the existence of the eternal God. God was *in* the beginning. The WORD was in the beginning.

(3. He not only declares plainly and unequivocally, that the WORD was God, but he adds, manifestly to prevent any misapprehension of his meaning, the WORD *was* WITH GOD; which he never could have said, if he had meant simply that the Word was merely an attribute of the Divine nature. This expression obviously implies, the *personal, eternal existence* of the WORD, not *IN*, but *WITH* the ETERNAL GOD.

750. *In the name of the Father, and of the Son, and of the Holy Ghost*] Here are three Persons mentioned in such a way as to show most conclusively, that they constitute ONE GOD, without any priority of existence or distinction of attributes. Says Dr. Waterland, “The form running in the *name*, not *names*, of these three, might insinuate that the authority of all the three was the same, their power equal, their persons undivided, and their glory one.”

751. *In the form of God*] Christ was as really God in His Divine nature, as He was a man as it respects His human nature. The one is asserted here as clearly as the other. *In the form of God, with God, and equal with God*, are synonymous, and as expressive of true and unoriginated Divinity, as any language can be.

752. *God blessed for ever*] No criticism or argument can effectually evade the meaning of this express declaration of God’s unerring word. Christ is God. He is God over all. He is God blessed for ever. If men were only willing to receive the inspired word as they find it, without any evidence of corruption, from how much sophistry and pains taking it would save them!

753. *Before Abram was I am*] So Jehovah signified His own existence to Moses, 160.

754. *Are one*] One God. So the Jews certainly understood Christ to mean, as the text declares; nor can any satisfactory reason be assigned why Christ did not correct the impression which His words left on their minds, in case they did misunderstand Him.

755. *The same Spirit,—the same Lord,—the same God*] These three Persons, in one God, who works all that is good, in all who are good. The structure of this passage was evidently designed to give this meaning.

756. *Fulness of the Godhead bodily*] See John xiv, 10; Col. i, 19. The meaning is, All those perfections which are essential to the eternal God, really dwelt in the person of Jesus Christ.

757. *The great God*] That Jesus Christ is the person here called the great God, is conclusively evident from the following among many other considerations:—

(1. Jesus Christ is the person who is every where mentioned in the New Testament as *appearing* or *coming* to judge the world, Matt. xvi, 27.

(2. Christ is represented throughout the New Testament as the *Saviour* of the world. This Saviour is here declared to be the great God. See Matt. i, 21; xviii, 11; Luke ii, 11; Acts iv, 12; xiii, 23.

(3. Jesus Christ is set forth in the Bible as our *hope*, Col. i, 27; 1 Tim. i, 1. Hence this text is rendered thus by one of the most eminent Biblical critics: “*Expecting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ.*” (Gr. Sharp.)

758. *The image of the invisible God*] This is altogether unlike 564, those places which affirm that man was created *in* God’s image. It is not said here, or elsewhere, that Christ was created *in* the image of any one; the text declares that Christ is that very image of God in which man was created.

(1. “An image, in the common acceptation of the word, is a similitude perfectly representing each feature and lineament of the person. (2. The word *image*, in some places of Scripture, means *likeness*, if not *sameness* of nature and properties, 1 Cor. xv, 49; Heb. xi, 1. (3. Jesus is the image of the *invisible God*. An invisible Being can only be seen by his effects of power, wisdom, goodness, &c. An image of such a Being must therefore display

these effects, which cannot be done without possessing the Divine attributes." (*Holden's Scrip. Tes.*)

First born] Rather *πρωτότοκος*, *first producer*; from *πρῶτος*, *first*, and *τέτοχα*, per. mid. of *τίκτω*, *I beget, produce, or cause*. That this is the meaning of this word here, is evident from the exegesis which the apostle himself gives of it in the language with which it is followed: For by him, *ἐκτίσθη*, *were all things created, produced, and brought into being*. He is the first cause of all things, and by His permission and power all things consist.

761. *Is, was, and is to come*] He who always has been, who does now exist, and who always will be. See 160.

762. *The everlasting Father*] The Father of eternity, the eternal God. Stronger language could not be used to signify an unoriginated and eternal Divinity.

QUESTIONS ON RECITATION XLV.

What is the subject of our present recitation? Do you firmly believe this doctrine, as it is set forth in this recitation?

749. To what is there an allusion here? What is the meaning of this place? What is the first argument by which this is proved? What is the second? What is the third? What is obviously implied in what the apostle says, *was with God*? Can you conceive it any way probable, that an inspired writer would have used such language as we find here, if he had not designed to teach the doctrine of Christ's supreme Divinity?

750. To whom was this command given? On whom is it binding now? What are such commanded to do? How many Persons are mentioned here? What is implied by the way in which they are mentioned? What does this form insinuate? If nothing more is meant by the Holy Ghost than simply an attribute of God, what reason can be adduced to show that one might not be baptized in the name of His omnipotence, or of His goodness? Do not such as deny the supreme Divinity of Christ involve themselves in a manifest inconsistency, when they baptize in His name, the same as they baptize in the name of the Father?

751. What duty is enjoined upon us here? What phrases are synonymous? What do they express? What language could be more so?

752. To whom does the apostle here allude, by the term *fathers*? Of what nation of men was Christ born? Of what tribe in that nation? What is Christ as to His Divine nature? If He were not God, in the strictest sense of the word, would it not be blasphemy to call Him so, as the apostle does here? What probable reason may be assigned why some persons attempt to explain away the meaning of this plain language?

753. What agreement do you observe between this text and the place here referred to? Can you believe that Christ would have

used such language, if He had not designed by it to set forth His own unoriginated Divinity?

754. What does Christ here say of Himself? What did the Jews understand Him to mean by this? What did they attempt to do? Did Christ say any thing to show them that they misunderstood Him? What did He say when the Jews told Him what they understood Him to mean? Does not this imply that He wished to confirm them in thinking that He meant to say, that He was God?

755. How many Persons are mentioned here? What other passages do you remember where the same number is mentioned? What are these Persons here called? What are they called in other places? What meaning was this passage evidently designed to give?

756. What is the meaning of this place? Can you sustain this by any other passages?

757. Who is called the great God here? What is the first remark by which you prove this? Where is He thus spoken of? What is the second remark? What other places sustain you in this remark? What is the third? Where is He spoken of thus? How is this place rendered by one eminent critic?

758. What other places is this passage unlike? What is declared here in relation to the image of God? What is meant by an image, in the common acceptation of this word? What is this word, in some places, used to signify, in the Bible? How can the image of an invisible Being be seen? Can one display the image of another, who is invisible, without possessing the very same attributes and perfections? How does it appear that the apostle means by the term, which is here rendered first born, the First Producer, or the First Cause of all things? Can you put language together which will give a better idea of one great First Cause, the Creator and upholder of all things, than you find here?

759. With what other place does this agree?

760. Of whom is this spoken? Would you dare to use this language of one who was created?

761. How is the past existence of Christ expressed here? How is His present existence expressed? What is said of His future existence? With what other remarkable passage does this agree?

762. What shall Christ's name be called? What does the name everlasting Father signify?

Do you trust in Christ for salvation? Dare you trust in any for the salvation of your soul, but the infinite God?

RECITATION XLVI.

The supreme Divinity of Jesus Christ.

763. For whosoever shall call upon the name of the Lord shall be saved, Rom. x, 13.

764. For we shall all stand before the judgment seat of Christ. For it is written, *As I live*, saith the

Lord, every knee shall bow to me, and every tongue shall confess to God, Rom. xiv, 10.

765. That, according as it is written, He that glorieth, let him glory in the Lord, 1 Cor. i, 31.

766. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever, Heb. i, 8.

767. And, Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the work of thine hands, Heb. i, 10.

768. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty, Rev. i, 8.

769. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty ; just and true *are* thy ways, thou King of saints, [or nations,] Rev. xv, 3.

770. Which none of the princes of this world knew ; for had they known *it*, they would not have crucified the Lord of glory, 1 Cor. ii, 8.

771. These shall make war with the Lamb, and the Lamb shall overcome them ; for he is Lord of lords, and King of kings, Rev. xvii, 14.

772. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last, Rev. i, 17.

773. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God, John v, 17.

774. But thou art the same, and thy years shall not fail, Heb. i, 12.

775. Jesus Christ, the same yesterday, and to-day, and for ever, Heb. xiii, 8.

776. But Jesus did not commit himself unto them, because he knew all *men*, and needed not that any should testify of man ; for he knew what was in man, John ii, 25.

777. Now we are sure that thou knowest all things, John xvi, 30.

NOTES ON RECITATION XLVI.

763. *Name of the Lord*] This is a quotation from Joel ii, 32, Whosoever shall call on the name of the LORD, shall be delivered. The word in Joel rendered LORD, is יהוה, JEHOVAH, the proper name of the supreme God. The word by which this is most generally rendered, is LORD, and unlike most other English names of the Deity, it is printed in capitals, either to denote the attention which the Jews always paid to the original Hebrew name for which this stands, or out of reverence toward the Being whose existence it implies. See 475.

764. *The judgment seat of Christ*] See Isa. xlv, 23. One and the same thing is meant by *bowing the knee to God*, and *standing before the judgment seat of Christ*.

765. *Glory in the Lord*] In the context the apostle declares those to whom he addresses himself to be in Christ, whom God had made their wisdom, righteousness, sanctification, and redemption. The Lord Jesus Christ, therefore, is that Jehovah in whom the prophet declares Israel shall glory, Isa. xlv, 24, 25.

766. *Thy throne, O God*] And how could the testimony of the infinite God Himself be more explicit and clear in asserting any fact, than it is here in setting forth the eternal, underived Divinity of the Word which dwelt in His Son! This language is too plain, direct, and conclusive, to be tortured by criticisms. However, some pretend to show that Ὁ θρόνος σου, ο Θεός, should be rendered, *God is thy throne*. But such a rendering violates one of the plainest rules of grammar, as all persons should know, especially when they set themselves to mend God's word. In that case, the original should read θρόνος σου Θεός, as ὁ θρόνος would be without the article, it being the predicate of the preposition. And besides, it is a most preposterous idea to represent the inspired writer as saying that the infinite God is the throne on which a finite creature is seated!

767. *Thou Lord in the beginning*] This is a quotation from Psa. cii, 25, of the very language with which the psalmist addresses JEHOVAH. The apostle here applies it to Christ. See 749.

768. *I am Alpha and Omega*] “This mode of speech,” says Dr. A. Clarke, “is borrowed from the Jews, who express the whole compass of things by א *awleph*, and ט *tau*, the first and last letters of the *Hebrew* alphabet; but as St. John was writing in *Greek*, he accommodates the whole to the *Greek* alphabet, of which Α *alpha* and Ω *omega* are the first and last letters.” That this is Christ speaking in the text is evident from the context, which is certainly spoken of Him; see also Rev. xxii, 13.

769. *Great and marvellous are thy works*] The song of Moses is recorded in Exod. xv, 1–19. This was a song of praise to JEHOVAH. It is here sung to God and the Lamb. See Rev. v, 9.

770. *The Lord of glory*] Who is meant in the Bible by the Lord of glory, we may learn by turning to Psal. xxiv, 8–10, and Acts vii, 2.

771. *Lord of lords, and King of kings*] This is said of Christ. But the eternal God is designated also by this very significant title. 1 Tim. vi, 15, The blessed and only Potentate, the King of kings, and Lord of lords. Deut. x, 17. It cannot be shown from the Bible that the title *Lord of lords* was ever applied by any of the inspired writers to any created being.

772. *I am the first and the last*] But no being, whose existence has had a beginning, could say this without downright blasphemy. Hence, if Christ spoke the truth when He uttered these words, He is unoriginated and eternal, in the unlimited sense of these words.

773. *Making himself equal with God*] This the Jews understood Christ to do, by His saying that He had the SAME RIGHT to work which God had. This Christ did say, and from which it is incontrovertible, that Christ possesses the very same attributes that are essential to the Father.

774. *Thou art the same*] No words could be more expressive of eternity and immutability, than these, and for this purpose they are applied by the psalmist to the one eternal God; yet the apostle quotes them here to set forth the existence of Christ, Psal. cii, 27.

775. *Yesterday, and to-day, and for ever*] Jesus Christ is the same now that He has been in all time past, and the

same that He will be in all time to come ; from eternity to eternity the same.

776. *He knew what was in man*] He was omniscient. And yet Solomon, addressing JEHOVAH, says, Thou, even thou only knowest the hearts of all the children of men, 1 Kings viii, 39. See also Acts xv, 8 ; Rom. viii, 27 ; Jer. xvii, 10.

777. *Knowest all things*] Nor could they have said more to express all which those believe who advocate Christ's true and proper Divinity.

QUESTIONS ON RECITATION XLVI.

What is the subject of this recitation ?

763. What important truth is asserted here ? From what place in the Old Testament is this text quoted ? Who is meant by the word rendered LORD in Joel ? How is the Hebrew of which the word JEHOVAH is the proper translation, generally rendered in the Old Testament ? Why is the word LORD generally printed in capital letters when it stands for this Hebrew name ? To whom does the apostle apply this quotation from Joel ? Could he have done this consistently, if Christ were not one in every sense with the Father ?

764. When shall we stand before the judgment seat of Christ ? How is this same thing expressed in the place here referred to ? What may we infer from this ? Is it at all likely that the writers of the New Testament would quote passages from the Old Testament which are there spoken of God, and apply them as they do to Christ, if they did not believe in the supreme and unoriginated Divinity of Christ ?

765. What does the apostle say in the context to this place ? In whom does the apostle mean such should glory ? Have you compared this with the place referred to here ? What do you infer from them compared together ?

766. How is the Lord Jesus Christ addressed here ? Is He not here called God ? Is God the Father addressed any where in the Bible more explicitly and plainly in His character as God, than Christ is here ? Admitting Christ is originated in His existence, what absurdity does it imply to suppose that God is here addressed as Christ's throne ?

767. From what place is this passage quoted by the apostle ? How does it read there ? To whom does the apostle apply it ? What does it hence imply here ?

768. What idea was expressed by the Jews by referring to the first and last letters of their alphabet ? What idea is taught here by adopting this mode of expression ? What else does the person here speaking affirm of Himself ? How does it appear to be Christ speaking here ?

769. Who are the persons here spoken of ? What song do they sing ? What do they say in this song ? Where do you find the song of Moses ? Can you mention some sentences from it ? To

whom is this song now addressed? How does it appear to be addressed to God and the Lamb?

770. What reason is here assigned why some crucified the Lord of glory? Can you quote the place in the Psalms, where David speaks of this person? Where else is he spoken of? How does it appear that God is referred to in all these places?

771. Who are they that make war with the Lamb? What are some of those called who make war with His supreme Divinity? Who will finally conquer? What reason is here assigned for this? Do you find that any of the inspired writers have ever applied this title to a created being? What do you infer from this fact?

772. What must we understand from what Christ says here concerning Himself? Why might not one, whose existence had a beginning, utter such language as this?

773. How did the Jews understand Christ to make Himself equal with God? What did Christ say to imply this? If the Jews misunderstood Him, what would honesty have influenced Christ to do, in that case?

774. Of what are these words most expressive? How are they used by the psalmist?

775. What is the meaning of this place? Can you believe that men, under the inspiration of God, would have used such language without design? What was this design?

776. What attribute of the Divine nature is set forth here? Where is this said to belong only to God?

777. What did the disciples say to Christ? What did this most evidently imply?

RECITATION XLVII.

The supreme Divinity of Jesus Christ.

778. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii, 20.

779. And, lo, I am with you always, *even* unto the end of the world, Matt. xxviii, 20.

780. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to his Church, which is his body, the fulness of him that filleth all in all, Eph. i, 22.

781. But Christ *is* all in all, Col. iii, 11.

782. Jesus, seeing their faith, saith to the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee, Matt. ix, 2.

783. And whatsoever ye shall ask in my name, that

will I do, that the Father may be glorified in the Son, John xiv, 13.

784. All power is given unto me in heaven and in earth, Matt. xxviii, 18.

785. And when they saw him they worshipped him, Matt. xxviii, 17.

786. And they worshipped him, and returned to Jerusalem with great joy, Luke xxiv, 52.

787. That all men should honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him, John v, 23.

788. Calling upon *God*, and saying, Lord Jesus, receive my spirit, Acts vii, 59.

789. And we are in him that is true, *even* in his Son, Jesus Christ. This is the true God, and eternal life, 1 John v, 20.

790. As the Father knoweth me, even so know I the Father, John x, 15.

791. All things that the Father hath are mine, John xvi, 15.

792. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) Acts x, 36.

793. I lay down my life that I might take it again. No man taketh it from me ; but I lay it down of myself. I have power to lay it down, and I have power to take it again, John x, 15.

794. All things were made by him, and without him was not any thing made that was made, John i, 3.

795. Thomas answered and said unto him, My Lord, and my God, John xx, 28.

NOTES ON RECITATION XLVII.

778. *There am I*] Not, I will go to that place, but *I am there*. This is a plain and unequivocal declaration of *omnipresence*. No language affirms it in plainer terms of God the Father. This expression is not limited or qualified in any way. Hence it follows that Christ is

omnipresent in every sense of this word ; that He is every where present, at one and the same time.

779. *I am with you always*] And how can such language be rationally accounted for, if Christ be not really possessed of all the attributes of Divinity ! Nor is it in the power of any man in the world to show, that, if Christ be not omnipresent, He did not, when He spoke these words, utter an unqualified falsehood !

780. *The head over all*] He is the supreme Governor of heaven and earth ; He holds the sceptre of unlimited dominion. See 314.

781. *Christ is all in all*] If Christ is ALL and IN ALL ; then Christ is God. Hence the apostle says, in another place, (speaking of the Son in His subordination to the Godhead, as Mediator between God and man,) *that God may be all in all*, 1 Cor xv, 28. See 755.

782. *Thy sins be forgiven thee*] The power to forgive sins belongs alone to the infinite God. Hence the Pharisees accused Christ of blasphemy, when they understood Him to arrogate to Himself this right, Luke v, 21. But Christ gives not the least intimation, either that God had or could delegate this power to another, or that He had not forgiven the sin in question in the exercise of the same power, in the use of which God the Father forgave sin.

783. *That will I do*] This text proves undeniably that Christ possesses omnipotence and omniscience in equality with the Father. Hence He says, John xv, 16, the Father Himself will give us whatsoever we ask in the name of Christ.

784. *All power*] Here is another plain assertion of Christ's unlimited power. When it is said by Christ, that all power was *given* to Him, He evidently refers to that exhibition of the Divine attributes which He was commissioned to make to the world as the Apostle of our salvation. Yet in that existence, to which He often refers, which He had with the Father *before the world was*, He possessed the sovereign and underived power of which He speaks here.

785. *They worshipped him*] There is no mention made of any worship offered by any of the disciples to Christ before His crucifixion. The reason is, probably, they

never offered any previous to His resurrection, as until this time their views were not clear and enlightened, as it regarded His real character. Now to take into consideration the character which Christ had manifested during His life, and the real object for which He had made His appearance into the world, it is altogether incredible that He should suffer these disciples to prostrate themselves before Him in an act of religious devotion which was due alone to the eternal God, if Christ were not one with the Father in the possession of all those attributes and perfections which rendered the Father a proper object of religious worship. The same remarks will apply to the case of Thomas, 795.

787. *Honour the Son even as they honour the Father*] And these words Christ utters but just after the Jews had accused Him of making Himself EQUAL WITH GOD, see 773. Surely He does not answer their charge in such language as this to convince them that they misapprehended His meaning! And without any doubt, if Christ had been affected with the one hundredth part of the fear that some might possibly offer Him religious homage, to which He had no claim, that some appear to feel in these days lest they themselves or others should render it to Him, He certainly would not have uttered the words of this text.

788. *Lord Jesus, receive my spirit*] The time and the circumstances when this prayer was offered, were such as when one full of the Holy Spirit, as we are informed Stephen was, is not apt to mistake as to the proper object of prayer.

790. *Even so know I the Father*] That is, I am just as truly omniscient as God the Father is.

793. *I lay it down of myself*] This Christ never could have said, had His existence been derived in any sense. See 710.(1.

795. *My Lord and my God*] It is expressly declared that these words were addressed to Christ; nor does Christ give the least hint that they were misapplied. Nay, He commends Thomas for this confession, and pronounces a blessing upon all such as, unlike him, should believe, without having seen the object of their faith.

QUESTIONS ON RECITATION XLVII.

What is the subject of this recitation?

778. What is the promise which Christ makes to such as meet in His name? What is it to meet in His name? Are we not now met in His name? May we not claim His blessing? Should we not strive to have an abiding conviction in our minds, that Christ is even now here with us? What is meant by omnipresence?

779. To whom was this promise made? What must Christ be in order to His being able to fulfil this promise? Can it be proved that Christ did not utter a falsehood in these words, if He be not omnipresent?

780. What is meant by Christ's being head over all? How does this agree with what is said of God in the place here referred to? What does it imply when it is said He fills all in all?

781. What is implied when it is said Christ is all in all? Can any one prove that the infinite Being is more than this? Where is similar language used concerning God? Is there any language with which you are acquainted, more expressive of *infinity* than this, which is here affirmed of Christ?

782. Whose prerogative is it to forgive sin? If Christ forgave sins when He was on earth, may He not forgive sin now? What did the scribes and Pharisees say when they understood that Christ forgave sins? How did Christ reply to them? If Christ had not exercised the same power, in the forgiveness of sin, which was understood by those Pharisees to belong alone to God, would He not have told them so?

783. What is proved by this text? With what other passage does this correspond?

784. What is plainly asserted here? Can it be said of God that He possesses more power than this?

785. What is the probable reason why no mention is made of any worship offered to Christ by the disciples, previous to His crucifixion? To whom is religious devotion alone due? If Christ received the religious homage of those disciples, may we not justly infer from this that He is a proper object of worship?

786. On what occasion was this act of devotion performed? Is it likely that those disciples and apostles were not sufficiently informed to know who was a proper object of religious worship? If those apostles performed acts of devotion under such circumstances to Christ, what may we infer concerning some in these days who refuse to worship Him?

787. What gave occasion for the discourse in which these words are found? What was His design in expressing Himself thus? Can one honour God without worshipping Him? Can one honour Christ even as he honours God, without worshipping Him? Can it be proved that one worships the Father, who has the Bible for his guide, while he does not worship Christ?

788. Unto whom did Stephen pray when he was dying? What kind of a man was Stephen? Acts vi, 8; vii, 55. Is it likely that he was deceived in praying to Christ? Do you know of any who refuse to pray to Christ? Do such appear to be as full of the Holy

Spirit as Stephen was? Whose example shall we be the most safe in following, that of this dying martyr, or that of such as will not pray to Christ?

789. In what sense are Christians in Christ? What is Christ here called?

790. What is the meaning of these words?

791. Are all things of the Father any more than of Christ?

792. Who is Christ? Is God more than this?

793. Would you dare to say this? Would an angel dare to say so? Why not? What may we infer from these words?

794. By whom were all things made? Could He Himself have been made?

795. How did Thomas address Christ? Did Christ reprove him for this? How did Christ commend Thomas for saying what he did?

RECITATION XLVIII.

The character of Christ as a man.

796. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii, 14.

797. For verily he took not on *him* the nature of angels [or he taketh not hold of angels;] but he took on *him* the seed of Abraham, [or of the seed of Abraham he taketh hold,] Heb. ii, 16.

798. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii, 17.

799. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted, Heb. ii, 18.

800. Therefore also, that holy thing which shall be born of thee, shall be called the Son of God, Luke i, 35.

801. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to

the flesh, and declared [or determined] *to be* the Son of God with power, according to the Spirit of holiness, Rom. i, 3.

802. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like *as we are*, yet without sin, Heb. iv, 15.

803. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii, 26.

804. If ye loved me, ye would rejoice, because I said, I go unto the Father ; for my Father is greater than I, John xiv, 28.

805. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii, 8.

806. Jesus therefore, being wearied with *his* journey, sat thus on the well, John iv, 6.

807. Jesus saith unto her, Give me to drink, John iv, 7. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples, Matt. ix, 10.

808. And he left them, and went out of the city into Bethany ; and he lodged there, Matt. xxi, 17. But as they sailed, he fell asleep. — And they came to him, and awoke him, saying, Master, Master, we perish ! Luke viii, 23.

809. Jesus wept, John xi, 35. And when he was come near, he beheld the city, and wept over it, Luke xix, 41.

810. Jesus heard that they had cast him out ; and when he had found him, he saith unto him, Dost thou believe on the Son of God ? He answered and said, Who is he, Lord, that I might believe on him ? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee, John ix, 35.

811. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven, John iii, 13.

812. And when the centurion, which stood over

against him, saw that he so cried out, and gave up the ghost, he said, Truly this was the Son of God, Mark xv, 39.

813. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones as ye see me have, Luke xxiv, 38.

NOTES ON RECITATION XLVIII.

796. *Children are partakers of flesh and blood*] Since those who stood in perishing need of a Saviour were human beings, partakers of flesh and blood, and possessed of a material body, Christ took upon Himself the same kind of flesh, (see 2 Cor. iv, 11 ;) so that He was really human, as it respects the nature which He assumed, as much so as any part of mankind are.

797. *He took not on him the nature of angels*] Or, rather, as in the margin, *He taketh not hold of angels*; that is, Christ did not undertake to redeem angels: hence He did not take upon Him their nature. It was the world of mankind whom He undertook to redeem, and for whom to open the way of everlasting life. This He accomplished, by taking upon Him man's nature, coming in the line of Abraham's posterity, according to the promise which God made to Abraham. See 384. According to the learned Ernesti, ἐπιλαμβάνεσθαι, in the classical writers, not only signifies *to lay hold on, to lay hands on* any thing, as in this text, but also *to help, assist, to save*. That Christ took hold on man's nature in this sense, the apostle declares, in the next verse, expressly.

798. *In all things it behoved him to be made like unto his brethren*] In order for Him to become an acceptable sin offering, it was necessary that He should take upon Himself, not the body merely which is common to man; but also that He should assume such a body, with all the afflictions and infirmities incidental to humanity, sin only excepted. Compare this with 728. It is a most glorious truth, that Jesus Christ was and is *the sin offering, the victim slain*, for the redemption of a lost and ruined world! Of this truth, the Bible is full.

799. *He himself hath suffered being tempted*] And in another place the apostle informs us, that He was tempted in all points, in every way that temptation could assail His soul or His body, just as we are tempted, except that He never gave way to the temptation, nor sinned in any way. See 802. Hence “He knows what sore temptations mean,” and now He can sympathize with the tempted.

800. *Called the Son of God*] Hence that Person, constituted by the eternal Word, and the human form which He assumed from this virgin, is called *the Son of God*, and *the Son of man*. But He is never called thus by the sacred writers, except in relation to His character as *the Messiah*, sent of God, to open the way of man’s salvation.

801. *And declared to be the Son of God*] That is, in consequence of the body which Christ assumed, thereby uniting two natures, the human and the Divine, He is constituted and set forth to the world as *the Son of God*. Thus we receive Him as one Christ, though He certainly possesses two distinct natures.

803. *Such an high priest became us*] Here are four traits of character enumerated, which are affirmed of Christ as a man, and by which He appears to have been a suitable High Priest to atone for the sins of the world. (1. He was *perfectly holy* in His nature, and all that He did. (2. *Harmless*. He never thought evil; and His words and actions were such that they could not have been better than they were. (3. *Undefiled*. He was not contaminated in any sense by assuming a human body, and dwelling among sinful men. (4. *Separate from sinners*. Though He was with them constantly He did not unite with their spirit or conduct; He preserved Himself at an infinite distance from every thing which partook of their character.

804. *My Father is greater than I*] Here Christ speaks of Himself as the Messiah, the Son of God; as such He came from God, and returned again to God.

811. *The Son of man which is in heaven*] Here the Saviour certainly refers to His Divine nature, though He designates this nature by one of the names which were peculiar to Him in His compound character of God and

man united. The manner in which Christ here and elsewhere speaks of Himself, as well as the manner in which the New Testament writers speak of Him generally, proves conclusively that the terms *Son of God*, and *Son of man*, are synonymous, and are never used in the Bible to designate the Divine nature of Christ in contradistinction from the human nature which He assumed, and by which He became *the Christ, the Son of God, the Saviour of men*.

(1. If it be said that the DIVINE WORD, mentioned 749, was really the *Son of God*, without any reference to His appearance in flesh, all the reasoning in the world could not show, admitting this as true, that Christ, as to His *Divine nature*, was *underived, unoriginated, and eternal*. The notions of an “*eternal Son*” and an “*eternal decree*” are exactly similar, and one can be proved as conclusively as the other; neither of which, however, has any foundation either in God’s word or the deductions of enlightened reason. *Decree* and *son* both alike necessarily involve the *fact of action*. Now, if one *action* of God is *unoriginated* and *eternal*, then it must follow that each and every one of His actions is so. The *action*, by which He converted that sinner to-day, was *unoriginated*, and *never did have any beginning*; and so was the *action* by which He *created* this world, just as evidently, as that those *actions* were so by which He “*begat a Son,*” or *formed* the “*horrible decree.*”

(2. Does it strike those who doubt on this subject, that it would be correct to say that any one of the actions which the Deity may perform *in all future time*, will be *unoriginated*? And why may no *future* action be said to be *unoriginated*, if we may call some actions so which are *past*? The case is plain. INFINITUDE precludes the bounds of number, so that it cannot, in truth, be affirmed of any one action of God, that it was the *first*, or of another, that it will be the *last*; yet it is intuitively evident, that every one of God’s actions, in all time past, had a *beginning*, and so was ORIGINATED, as every one of His actions in all time to come, will most evidently have a *beginning*; and consequently no action can be properly called *unoriginated* or *eternal*: because nothing is *eternal* but the one INFINITE GOD, and besides Him, whatever is without beginning, does not, and never did exist. See 164.

812. *The Son of God*] Or a Son of God, a holy, innocent person; for it does not appear that this heathen had any distinct conviction as to the Messiahship of Christ. See 235.(2).

QUESTIONS ON RECITATION XLVIII.

What is the subject of our present recitation?

796. Who stood in perishing need of a Saviour? Of what are such partakers? What is meant by Christ's taking a part of the same? For what purpose did the Word take upon Him a human body? Could He have made an atonement without taking upon Him our nature?

797. On whom is it said the Word did not take hold? What is meant by His taking hold on our nature? What is meant by His taking hold on the seed of Abraham?

798. How was it necessary for Christ to be made? What is meant by this? Why was this necessary? What kind of a High Priest was Christ? How did He manifest His mercy? What did He do for the people? With what other representations in the Bible does this agree?

799. How did Christ suffer? How did He suffer in His body? How did He suffer in His soul? How did He suffer in His character? How was He tempted? Can you mention any particular instance of His temptations? What is He hence able to do?

800. What was that to be called which was born of the Virgin Mary? How many natures constituted the person which is called the Son of God? What were these natures? What is this person called in consequence of this union? What is He never called in the Bible but in relation to His character as uniting two natures?

801. What is meant by our Lord's being made of the seed of David? What is He declared to be in consequence of this? How do we receive Him as uniting two natures?

802. Who is our High Priest? What is meant by His being touched with a feeling of our infirmities? To what extent was He tempted? What may we infer with regard to His character on this account? Wherein did His human nature differ from ours?

803. What kind of a High Priest was needed by the world? What is the first trait of His character mentioned here? What is the second? The third? Fourth? How is His exaltation expressed here?

804. What reason is here assigned why the disciples should rejoice? Do any rejoice with real joy who do not love Him? How does He here speak of Himself? How would it affect you to hear a mere man, though he were a very good one, say, God is greater than I? Would it affect you unpleasantly to hear Christ say so, in His character as the Messiah? Why not?

805. In what fashion, or form, was Christ found? How did He humble Himself?

806. Was Christ's person affected with fatigue the same as ours are? How does this appear?

807. Did He possess appetites for earthly sustenance the same as we do? How do you prove this?

808. Did He experience the need of rest from labour the same as other men? From what is this shown?

809. Was Christ possessed of the finer sensibilities of our nature? What was the cause of His weeping at the grave of Lazarus? What was the cause of His weeping over the city of Jerusalem?

810. Who was the person here spoken of? What question did Christ put to him? What did the man say? What did Christ say then? Could Christ have meant that this man had ever seen His Divine nature? What had he seen?

811. To what does Christ refer here by the term, The Son of man? Was His body then in heaven? What may be proved from the manner in which Christ speaks of Himself? Does it not follow as an undeniable consequence, that, if the Divine nature of Christ was really *begotten*, that there was a time *when* this was done? If there was a time when this was done, does it not follow that His Divine nature has had a beginning? If there was a time when *His* Divine nature was begotten, could it be said to have existed before that time? What fact does the idea of *Son* and *decree* involve? Can the actions of God be numbered? Can you say of one that it was the first, or of another, that it will be the last? If one of God's actions is eternal, how can you prove that all are not so? What *distinguishes* between an action which is eternal, and another which is not so? If an eternal action never had any beginning, how can you prove that it was ever *performed*?

812. What is here said of Christ which the centurion saw? What effect did it have upon him?

813. What was the cause of the disciples being troubled? Did Christ tell them, as some say now, that there were no such things as immaterial spirits? What did He direct them to do? What were they to do this for?

In comparing this recitation with the three preceding ones, do you not learn better how to account for many expressions which we find in the Bible concerning Christ?

RECITATION XLIX.

Jesus Christ. His character as God and man united.

814. And they shall call his name Emmanuel; which being interpreted is, God with us, Matt. i, 23.

815. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i, 14.

816. This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v, 5.

817. And without controversy, great is the mystery of godliness; God was manifest [or manifested] in the

flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii, 16.

818. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession, Heb. iv, 14.

819. To them that have obtained like precious faith with us through the righteousness of God and our Saviour [or our God and Saviour] Jesus Christ, 2 Pet. i, 1.

820. Ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

821. Wherefore God also hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, Phil. ii, 9.

822. And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii, 11.

823. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work, 2 Thess. ii, 16.

824. And one cried unto another, [or this cried to this,] and said, Holy, holy, holy is the LORD of hosts ; the whole earth is full of his glory, Isa. vi, 3. These things said Esaias, when he saw his glory, and spake of him, John xii, 41.

825. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him, Heb. i, 6.

826. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To whom *be* glory both now and for ever, 2 Pet. iii, 18.

827. The Lord Jesus Christ *be* with thy spirit, 2 Tim. iv, 22.

828. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and

priests unto God and his Father ; to him *be* glory and dominion for ever and ever. Amen, Rev. i, 5.

NOTES ON RECITATION XLIX.

814. *God with us*] He shall be God with us ; as this text does not mean that Christ shall be called by this name merely. To *be called*, and *to be*, is the same here as in many other places. See Isa. lvi, 7 ; Luke xix, 46 ; Jer. xxii, 6.

815. *And the Word was made flesh*] He took upon Him a human body. Thus He became one with humanity ; the human soul and body being united to the unoriginated and eternal Word, constituted the Person of Christ, the Son of God.

816. *Of Christ and of God*] “ *Of him being the Christ and God.*” So that noted Greek scholar, Granville Sharpe, renders this clause. The same person who is Christ is also God ; and so it is equally true when we say He was a man, found in the fashion of a man.

817. *God was manifested in the flesh*] This we have noticed above, 815. He was justified in or by the Spirit, as we have seen in recit. xl, and xli. He was seen of the angels, as we read Matt. iv, 11. His salvation was preached to the Gentiles, Acts xi, 18, who believed in Him. And after He had fulfilled His mission, He returned to heaven, 721, 722.

818. *Passed into the heavens*] Where He now appears as our great interceding High Priest. See 728.

819. *Through the righteousness of God and our Saviour*] “ *Through the righteousness of our God and Saviour, Jesus Christ.*” Thus this text is rendered by Wickliffe, Coverdale, Matthews, Cranmer, in the Bishop’s Bible, the Geneva and Rhemish Bibles ; and also by Doddridge, Wesley, and Granville Sharpe. Authorities enough, surely, to settle the true rendering of one text. The meaning is, that Jesus Christ is our God and Saviour, through whom we obtain salvation.

821. *God also hath highly exalted him*] His soul and body were once humbled by suffering, and an ignominious death. Now that same person which suffered for our redemption, God has infinitely exalted, so that He stands at the head of His creation.

822. *Every tongue should confess*] Confessing that

Jesus Christ is Lord does not change the heart. The demons confess, and yet are demons still, Mark i, 24 ; Luke iv, 34.

823. *Our Lord Jesus Christ himself, and God even our Father*] Here Christ is invoked in prayer, as being on an equality with God the Father. See 787.

824. *These things said Esaias, when he saw his glory, and spake of him*] Isaiah says Jehovah ; but St. John informs us that it was Jesus Christ whom the prophet saw.

825. *And let all the angels of God worship him*] This the angels did do, according to God's command, Luke ii, 9-14. And so they continue to do now in heaven, 1 Peter iii, 22.

826. *To whom be glory both now and for ever*] This, among a multitude of other places in the New Testament, proves incontestably that the glory which alone is due to the infinite God, was offered by the inspired writers to Christ, in His character of God manifested in the flesh. See Heb. xiii, 21 ; 1 Pet. iv, 11.

828. *To him be glory and dominion for ever and ever*] That is, to Jesus Christ, the Son of God, He who was God manifested in the flesh. In this character they give Him glory in heaven, Rev. iv, 10, 11 ; and the same worship and glory which is offered to God the Father, Rev. vii, 10-12. "Think not the worse of Him for His manger or His cross. As He ceaseth not to be man in His highest estate, so He was God in the lowest. His words were oracles, and His works miracles. His life was a pattern ; His death a sacrifice ; His resurrection glorious ; His ascension triumphant ; His intercession prevalent ; and His coming again will be magnificent. All the angels in heaven adore Him ; all the devils in hell fear Him ; and all the sons and daughters of Adam must stand before Him !"

QUESTIONS ON RECITATION XLIX.

What is the subject of this recitation ?

814. Who said this ? To whom was it said ? What is meant by Emmanuel ? What is meant by Christ's being called by this name ? Can you mention some instances where *to call* has the sense of *to be* ? Is not this a most blessed truth for a good man to contemplate, *God with us* ? How is He with us now ? Do you find Him in your heart ?

815. What was made flesh? What is meant by this? What did the union of the Divine and human natures constitute? When the Scriptures speak of Him as a man, may we infer from this that He is not God? When they speak of Him in His compound nature as God, may we infer from this that He was not a man?

816. How many wicked characters are mentioned here? What is a covetous man here called? What solemn truth is here affirmed of these wicked characters? What is the meaning of the last clause of this text?

817. What is apparent without controversy? And yet do not some pretend to deny that there is, or should be any mystery either in godliness or any article of the Christian's faith? Can you understand the nature of your own existence? Can you understand how the food you receive daily nourishes your body? And do you doubt your own existence any the more on this account? And is it a sufficient reason why you should not believe in the Divinity of Jesus Christ, because you cannot understand it? How was God manifested in the flesh? What is meant by His being justified in the Spirit? When did angels hold intercourse with Him? What account have we of His being preached unto the Gentiles? What account of His being received up into heaven?

818. Who is our great High Priest? Where does He now appear in this character? For what purpose does He now appear there? What influence should this consideration have on such as love Him? How should it affect such as do not love Him?

819. To whom does the apostle here address himself? What is Jesus Christ here called? Would an inspired apostle call Him our God and Saviour, if He were not so?

820. When do men turn the grace of God into lasciviousness? When do any deny the only Lord God? Can one deny the true character of Christ, without denying the Father also? See John xv, 23; 1 John ii, 23. What will the end of such be?

821. How was Christ humbled? How is He now exalted? What name has God given Him? Does not this allude to what the angel said before His birth? See 800, and 811.

822. Does confessing Christ always imply love to Him? How does this appear? Have you ever confessed Him before the world?

823. How is Christ invoked here? What does this imply? What is meant by a good hope? How do we obtain it? What does the apostle pray Christ to do?

824. What were they whom Isaiah saw and heard crying one to another? What did they say? With what does the repetition of the word *holy* here correspond? 750. Whom did Isaiah see at this time?

825. When did God bring His first begotten into the world? Could angels consistently worship any one but God? How does it appear that the angels do now worship Christ?

826. What is proved from this text? What other places prove the same thing?

827. Can any but one who is properly infinite, be addressed in such language as this?

828. Who is addressed here? What has He done for such as are saved? What is the doxology here offered to Him? What may we infer from this?

RECITATION L.

The Holy Spirit. His personality and office. He is God.

829. And the Spirit of God moved upon the face of the waters, Gen. i, 2.

830. But Peter said, Ananias, why hath Satan filled thine heart to lie [or to deceive] the Holy Ghost?—Thou hast not lied unto men, but unto God, Acts v, 4.

831. And the LORD said, My Spirit shall not always strive with man, Gen. vi, 3.

832. But quickened by the Spirit; by which also he went and preached unto the spirits in prison, which some time were disobedient, when once the long-suffering of God waited in the days of Noah, 1 Pet. iii, 19.

833. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, *and* fought against them, Isa. xliii, 10.

834. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth, John xiv, 16.

835. And when he is come, he will reprove [or convince] the world of sin, and of righteousness, and of judgment, John xvi, 8.

836. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth, John xvi, 13.

837. Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered, Rom. viii, 26.

838. The Spirit itself beareth witness with our spirit, that we are the children of God, Rom. viii, 16.

839. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost, Acts vii, 51.

840. Quench not the Spirit, 1 Thess. v, 19.

841. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv, 30.

842. And hath done despite unto the Spirit of grace, Heb. x, 29.

843. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? 1 Cor. iii, 16.

844. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are, 1 Cor. iii, 17.

845. What! know ye not that your body is the temple of the Holy Ghost, *which is* in you, which ye have of God, and ye are not your own? 1 Cor. vi, 19.

846. The Spirit of God hath made me, and the breath of the Almighty hath given me life, Job xxxiii, 4.

847. Know ye that the LORD *he is* God; *it is* he *that* hath made us, and not we ourselves, Psal. c, 3.

848. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth, Psal. xxxiii, 6.

849. But he that built all things is God, Heb. iii, 4.

850. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii, 14.

NOTES ON RECITATION L.

829. *The Spirit of God*] As the *breath* is the *life* or *vital principle* in man, so the same word רִיחַ is used to denote the life-giving *breath* or *power of God*. And the primary idea of *breathing*, or of the action of the breath, is invariably kept up, whether this word is used to signify the life of animals, Eccles. iii, 21, or the soul of man, Psal. xxxi, 6; Isa lvii, 16, or the Spirit of God, Gen. xli, 38; Numb. xi, 17, 25, 26, and many other places. And so also this same idea is evident in the New Testament, where the Greek πνεῦμα is used, which corresponds, in its meaning, with the Hebrew noticed above. See John iii, 8; Acts ii, 3, 4.

830. *Thou hast not lied unto men, but unto God*] Hence it follows, as a consequence which cannot be successfully denied, that the Holy Ghost is God. What adds to this conclusion, is the fact that the Greek word πνεῦμα, *Spirit*, is a name of the neuter gender, and according to a rule common to all languages, if it be not used here to desig-

nate a *person*, it should, and of course would have an article of the neuter gender to correspond with it. Instead of this, however, an article is prefixed of the masculine gender, τὸ πνεῦμα, *The Spirit*; and this is done with the express design, probably, to point out the distinct personality and agency of that Being to whom this word is applied. See John xiv, 36; xv, 26; xvi, 13; Eph. i, 13. This peculiar usage can never be satisfactorily accounted for on any other principle.

831. *My Spirit shall not always strive*] From this declaration of God, two things are evident. (1. The Holy Spirit did strive with the antediluvians, from the earliest period of man's existence as a sinner; and that the agency of this Spirit was necessary to assist man in securing the salvation of his soul. (2. That the assistance of this Spirit may be resisted to such a degree, that God will withhold its influences; in which case man's probation is closed for ever, and his case becomes entirely hopeless.

832. *By which also he went and preached unto the spirits in prison*] This certainly refers to the declaration of God mentioned above, 831. From the occasion on which God uttered those words, we learn that men became so wicked, contrary to God's design and will, that He purposed to destroy them, Gen. vi, 7. But He first promises them the space of one hundred and twenty years for their repentance, Gen. vi, 3; and this is the very time to which St. Peter refers, during which *the long-suffering of God waited*, and when Christ preached to them by the agency of Noah, 2 Pet. ii, 15, and the monitions of the Holy Spirit in their hearts. All this while these wicked sinners were *prisoners of hope*, Zech. ix, 12, and might have repented, and been saved.

833. *Vexed his Holy Spirit*] They did this by resisting His monitions. How many sinners have done so by mere inattention to His dictates!

834. *He may abide with you for ever*] But suppose we were to single out any one *attribute* of God merely, as for instance His omnipotence, and speak of it in this way. *HE may abide with you; HE will come to you; HE will reprove the world of sin.* And thus we might say, indeed, had Christ meant nothing more by the HOLY SPIRIT, mentioned here, than simply the *exerted power or energy* of God.

836. *When the Spirit of truth is come*] When that extraordinary degree of the Holy Spirit's influence is given you, you shall not err in any thing which you may say or write concerning the Gospel of the kingdom. See Acts i, 4 ; iii, 33 ; Luke xxiv, 49.

837. *The Spirit helpeth our infirmities*] From this, it is proved that man's "natural and moral ability" is such, that, as it respects the salvation of his soul, he could neither desire nor ask for mercy at the hand of God, if it were not for the HELP which he receives from the Holy Spirit ; all that great men and little men have said, in these latter days, to the contrary, notwithstanding.

838. *Beareth witness with our spirit*] *Μαρτυρία, testimony, record, evidence.* "By the testimony of the Spirit," says one of the greatest divines that ever lived, "is meant an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses with my spirit that I am a child of God." (*J. Wesley.*)

840. *Quench not the Spirit*] The Spirit of God is here compared to fire ; and as this element, in certain cases, is always increased or diminished according to the means used for this purpose, so the same may be affirmed of the Spirit's influence on the heart.

842. *Done despite to the Spirit of grace*] Hence the Holy Spirit is a Person, who may be insulted and disobeyed ; as the verb ἐνυβρίζειν cannot have for its object *things* or *qualities* merely, as Dr. Middleton observes, it is applicable to persons, and persons only.

850. *The Lord Jesus Christ,—God,—the Holy Ghost*] The Lord Jesus Christ and the Holy Spirit are here set forth as distinct Persons, co-equal and eternal, with the infinite God. This is usually called the apostolic benediction, because it was a form peculiar to the apostles ; and hence it is never used by even ministers, before they have been ordained.

QUESTIONS ON RECITATION L.

What is the subject of this recitation ?

829. What moved on the face of the waters when the earth was first created ? What is the primary idea of the word here rendered Spirit ? Can you give some instances from the New Testament where this idea is apparent ?

830. What did Satan fill the heart of Ananias to do ? How did he intend to deceive God ? How was this made known to Peter ?

How does it appear that Ananias lied unto God, when he lied to the Holy Spirit? What was the consequence to him of that lie? What adds to the conclusion drawn from this text, that the Holy Spirit is God? Can you quote some places where a masculine pronoun is used for the Holy Spirit? What may we reasonably infer from this?

831. What is the first important truth which we learn from this declaration? What is the second?

832. To what place in the Bible does this text refer? On what account did God purpose to destroy the antediluvians? How long did He promise to spare them? What are those antediluvians here called? What is meant by prisoners? When did Christ preach to them? How did He preach to them?

833. What persons are here spoken of? What did they do? How did they do this? What consequence followed? Have you never vexed God's Holy Spirit?

834. For what purpose did Christ promise to pray to the Father? In what peculiar manner is the Spirit spoken of here? Is any one of God's attributes ever mentioned in this way?

835. What does the Holy Spirit do for the whole world? For what purpose does He convince all men of sin? Can you remember when He first convinced you? What should we do when He convinces us?

836. What is the sense of this promise?

837. What is proved from this place? How does the Spirit of God help us?

838. What is meant by the witness of the Spirit? Do you enjoy this blessing? Why is it not enjoyed by all Christians? Should not all pray for it?

839. Who are addressed here? Is it not a very heinous sin to resist the Holy Spirit?

840. To what is the Spirit compared here? What are we to understand by this caution?

841. Are you striving now to comply with this injunction? Can you mention some of the ways in which the Spirit of God is grieved?

842. What may we infer from the language of this text?

843. Of whom are true Christians the temples? Who dwells in them?

844. From this and the above text, does it not appear that the Spirit, which dwells in Christians, is God?

845. What truth is confirmed by these words? How so?

846. Who does the person here speaking say made him? What gave him life? What must be meant by the word here rendered breath? See 829.

847. Who made us? Must not the same person be meant here, who is called Breath in the above text?

848. How were the hosts of heaven made?

849. Who built all things? Must not the Breath mentioned above and the Person mentioned here, be one and the same?

850. How many persons are here mentioned as subsisting in the Godhead? What are their names? What is this blessing sometimes called? What is the form of it?

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